# Evangelical Christendom.

## MARCH, 1884.

## THE MONTH.

On January 30, the Rev. Prebendary Boultbee died, somewhat suddenly, at Bournemouth, to which watering-place he had gone for a few weeks' change. As Principal of St. John's Hall at Highbury, he had trained large numbers of the younger clergy, many of whom are now filling stations of responsibility and usefulness in different countries. A funeral sermon was preached at Christ Church, Highbury, by the Bishop of Liverpool. Many eminent men of the Evangelical party in the Church of England were present on the occasion, and among that party the loss of the late Prebendary will be severely felt.

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The controversy at St. John's, Miles Platting, has been brought to a close by the institution to the living of the Rev. Tom Taylor Evans, Curate of St. Matthew's, Campfield, Manchester. The right of presentation had lapsed to the Bishop, but his lordship offered to the patron, Sir J. Percival Heywood, to forego his right to present and accept the nomination of any clergyman who was prepared to comply with the law. Sir Percival, however, declined to make another presentation. We are sorry to learn that a large body of people, consisting of the choirmen and others, have withdrawn from connexion with the congregation.

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The see of Chester, left vacant by the retirement of Dr. Jacobson, has been filled by the appointment of Dr. Stubbs, Canon of St. Paul's, and Professor of Modern History at Oxford. Dr. Ridding, Head Master of the School at Winchester, has been appointed first Bishop of the new see of Southwell. This diocese consists of the counties of Derby and Nottingham, the parish and collegiate church at Southwell being constituted the cathedral church.

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On February 7, the members and friends of the Society for the Propagation of the Gospel assembled in Henry VII.'s Chapel, Westminster Abbey, to receive the Holy Communion together, and to bid farewell to Bishop Barry before he set sail for Sydney. An address was delivered by the Archbishop of York, in which he contrasted the constraining power of the love of Christ with the material forces which are the study of modern science, sketched the wonderful progress of the great colony of Australia, and affectionately bid the new Bishop God-speed in the great work to which he was called.

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The Rev. Canon Westcott has been installed as Canon of Westminster, in place of the new Bishop of Sydney. He has also been elected Vice-President of the British and Foreign Bible Society.

The Bishop of Liverpool has denied the charge that he prohibited the Clewer Sisters of Mercy from coming to Liverpool. What he did was to refuse to give them his official sanction and permission, and this he would not give even to the Mildmay Sisters, who were downright Protestant evangelical people. The only people he licensed were the presbyters and deacons of his own diocese.

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Mr. James Maden Holt, Chairman of the Council of the Church Association, has addressed a letter to the Bishop of London, calling his lordship's attention to the state of affairs at St. Peter's, London Docks, consequent on the institution of the Rev. L. S. Wainwright as Vicar, and asking for some explanation of his lordship's action in this case, which appears "to involve issues of grave public importance." The Bishop, in his reply, takes exception to the Church Association interfering in this matter, on the ground that it in no way represents the Church.

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There was an all-day prayer-meeting on Tuesday, February 5, and a public meeting at Exeter Hall on the evening of the Wednesday following, for the purpose of promoting the repeal of the so-called Contagious Diseases Acts. The subject is one on which, while some reserve and delicacy are necessary in discussing it before the public, it is most important that the conscience of the country should be thoroughly aroused. The settlement of the question is a matter of the profoundest interest to a great and growing section of the English people.

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The Wesleyan Methodists have been conducting a number of Revival Missions at various places. The one in Sheffield appears to have been more than ordinarily successful. The Rev. Thomas Cook, and three other ministers who have done special service in evangelistic labours, were secured to conduct the services. At the end of the fortnight, 660 names of inquirers and converts, exclusive of children, had been taken at one of the chapels, besides those who had come forward at the others. Means were adopted for looking after the future welfare of these converts, and it is to be hoped that most, if not all of them, will remain permanently connected with some Christian Church.

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The labours of the American evangelists, Messrs. Moody and Sankey, seem to have been followed at Stratford with a success in the great and good work of saving souls which has been remarkable even for them. Many special cases of peculiar interest have been reported in connexion with the work. We trust the whole atmosphere of the churches is growing warm with a new infusion of life and love, and that harvests are near at hand, of which all that has yet been seen is only the happy first-fruits.

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On February 2, Mr. Wendell Phillips died at Boston, after only a week's illness. He was the most remarkable orator of the anti-slavery movement, and his name, like that of Garrison, was long the object of popular execration. He gave up his practice at the bar, on the ground that the attorney's oath which he had taken bound him to respect the Constitution of the United States as it then stood. With a social courage which it is now difficult to estimate at its true greatness, he insisted on travelling in the "Jim Crow" cars to which all coloured people were condemned when in company with coloured friends. Frederick Douglas received from him the most cordial welcome and support. At last the great cause which he had advocated with such chivalrous boldness and impassioned oratory stirred the heart of the great American people, and, after a fierce and sanguinary contest, the slaves were set free. America, and more especially the city of Boston, are now proud of the name of Wendell Phillips, and he well deserves this honour from his country.

The Convocation of the Province of Canterbury met on Tuesday, February 12; the Upper House under the presidency of the Primate, and the Lower under that of the Dean of Worcester. As was natural, the Report of the Ecclesiastical Courts Commission was brought under consideration. The most interesting topic, however, discussed at the recent meeting was that of the position of "The Laity and the Church."

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On the evening of Tuesday, February 12, a social gathering took place at the Mansion House of the subscribers and friends of the committee established for the purpose of promoting special religious services in theatres and halls. Appropriate resolutions were moved by Lord Shaftesbury and Mr. F. A. Bevan, and supported by other speakers. The object of the association is to use every available building for the purpose of proclaiming the Gospel by means of accredited lay evangelists, and to open mission halls in poor localities, as the best and cheapest method of evangelizing the masses. Experience seems to prove that this plan is both more economical and efficacious than that of at once setting about building churches or chapels, although these, of course, will need to be erected when the localities are ready for them.

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The Rev. F. E. and Mrs. Wigram have presented the Church Missionary Society with £10,000 towards the formation of a fund for the purpose of removing their Home for the children of missionaries from Highbury to the country. This is a practical token "of deep sympathy with the dear brothers and sisters who are engaged in the Lord's work abroad, and who have to entrust the bringing up of their children to the Committee."

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The Committee appointed by the Wesleyan Conference to consider the question of the training of students, has resolved to recommend that the Conference should return to the former method of training together the students intended for home and for foreign work, should no legal difficulty present itself in regard to the College at Richmond.

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The Countess of Tankerville has published a little pamphlet entitled "A Bright Spot in Outcast London," in which she calls attention to the work of the Mildmay Deaconesses in various parts of the metropolis, and pleads for enlarged support of the Mildmay institutions.

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Professor Fairbairn, of Airedale College, has been delivering to the working men of Bradford a series of Sunday evening lectures on Religion. The experiment was somewhat of a bold one, and deserved the success which we are pleased to learn has attended it.

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The new book which has been published by Her Majesty the Queen has been received throughout the realm with most prompt and cordial welcome. It confirms the impressions which have already existed in the hearts of her people regarding her truly natural and womanly character. Without touching any further on its contents, we cannot allow the occasion to pass without expressing the wish, in which all her subjects concur, that God may spare her long to reign, and that her children and children's children may have grace given them to follow in her footsteps in all that has endeared her to the affections of her people.

## LITERARY.

It is rather a curious circumstance that the two things most closely associated with Scottish worship and doctrine have both originated from an English source. The expressive rendering of the Psalms which, till lately, formed the only service of praise in Scotland, was the work substantially of Francis Rouse, although revised by authority of the Church of Scotland before it was finally adopted. The Shorter Catechism, in like manner, was drawn up under the sanction of the Westminster Assembly of Divines, in which venerable assembly the six Commissioners from Scotland exercised considerable influence. The Shorter Catechism has been acknowledged to be the best compound of Calvinistic theology which is anywhere to be found. It has furnished the text for various works of illustration and exposition; and we are glad to welcome a new one from the pen of the Rev. Dr. Alexander Whyte, of Edinburgh, in the series of "Handbooks for Bible Classes" (J. and J. Clark). There is in it a good deal of literary illustration from the writings of eminent divines and sacred poets, which adds to its interest and instructiveness.

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In the same series of Handbooks appears "St. Mark's Gospel," by Professor Lindsay, of Glasgow. The notes are very full, clear, and well arranged, and the volume compares favourably with Farrar's volume in the Cambridge Bible Series. It is written especially for the use of teachers in cases where the pupils have the little commentary by the same author which we have previously noticed.

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Both for Christian growth and Christian service, a constant study of God's holy Book is an essential requisite. The soul that meditates on the pages of divine truth is like the tree whose roots are spread beside the refreshing and fertilizing streams, and whose leaves in consequence are always green, and its fruitage plentiful and good. Bible study exercises a fascination over those who give themselves to it, and draws them on to deeper search and fuller meditation. This theme is well touched in a little work entitled "In the Volume of the Book; or, The Profit and Pleasure of Bible Study," by George F. Pentecost, M.A. (Morgan and Scott). There are introductions by the Rev. Joseph Cook and Dr. J. H. Vincent. Mr. Pentecost was an active coadjutor of Mr. Moody at Boston in 1876.

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From Mr. Moody himself we have "The Way to God," being a series of addresses characterized by that homeliness, directness, clearness, and power which are the well-known qualities of the speaker (Morgan and Scott). The chief aim of the book is to point out the way of salvation, although one or two of the addresses are of a more special character. We have no doubt they will be eagerly read, and will accomplish the author's earnest hope, by being the means of spiritual benefit to many.

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John Wesley was certainly a most extraordinary character, as even those are compelled to acknowledge who have no love for his views or his work. A likeness may be traced in some respects between him and the Duke of Wellington, whose family name of Wellesley is understood to have been the same originally as that of the founder of Methodism. The same courage, sense of duty, and power of command appear in both, the same keen foresight and indomitable will. Through such qualities, Wellington delivered Europe from the ravages of a military tyrant, and, with the addition of the sanctifying graces of the Spirit, Wesley achieved the far nobler task of awakening a godless generation to spiritual life, and bequeathing an organization to carry on the same blessed work. A small life of him has appeared, written by Dr. John W. Kirton, entitled "John Wesley, his Life and Times," (Morgan and Scott), which is very readable and well fitted to be useful.

"The Enquiry Room: Hints for Dealing with the Anxious. By George Soltau" (Morgan and Scott), is the substance of addresses delivered at Exeter Hall and the Conference Hall, Mildmay Park, to "workers" on the subject of the proper method of dealing with such as are impressed by the truth, and seeking for guidance, light, and comfort. The directions, given in small compass, are characterized by great judgment and prudence, as well as by their earnest spirit and thoroughly scriptural character. It is a very practical and helpful little volume.

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Under the modest title of "Outlines of Prophetic Truth," we have a considerable volume from the pen of Robert Brown (S. W. Partridge and Co.), who is the author of several other works as well. The present work is really only the first half of what the author intends to do in relation to his subject, and though sufficiently complete in itself to be sold as a separate book, it is to be followed by another volume if circumstances permit of it. The writer divides the history of the human race into five periods, in the third of which we are at present living, as it extends from the flood to the second coming of Christ. This is to be followed by the Millennium, and that again by the eternal state. It will be seen that, according to this view, the second coming of our Lord will take place before the Millennium, and that at His appearing His people will either be raised from the dead or changed into His image while yet alive. During the thousand years which shall succeed this event, it is held that the saints who have thus had their part in the first resurrection will take the place of the angels who are now sent forth to minister for those who shall be heirs of salvation. This opinion, while it has many pious and earnest advocates, is by no means generally accepted among Christians, and strong arguments can be adduced against it. Without entering into the merits of that controversy, however, or of any suggested by Mr. Brown's book, we can most warmly recommend it to the careful perusal of all. The familiarity with Scripture it displays i marvellous, its evangelical doctrines are sound, and the tone of feeling is highly spiritual.

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From John Groom, Hampstead, we have received some large-sized leaflets bearing on the question of the moral education of children. Their character may be jndged of by some of the titles, such as "Nursing for God," "A Mother's Prayers," "Home Lessons," "Parental Responsibility." They contain extracts from very eminent Christian writers, and touch a point which, we fear, is too much neglected.

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Some more "Letters" from Miss Skinner, of Bath, in connexion with her "Friendly Letter Mission," have been sent us, as well as some in French from the Stirling Depôt. They are well suited to the temptations and the wants of the various classes to whom they are respectively addressed, and in their modest way we trust they will bring a good word home to many a bosom.

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With the present year, a new series has been started of the "United Presbyterian Magazine," (Andrew Elliot, Edinburgh), in which a good deal of vigour is shown, both in a religious and denominational aspect. Several eminent names appear among the contributors, and the conductors evidently mean to make it an influential organ.

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*The Christian Church* (Elliot Stock) is intended to be a journal "in defence of Christian truth." It is seasonable, useful, and pleasing reading, dealing with topics in which all Evangelical Christians take a genuine interest.

Among books of reference, which may be considered a necessary on the minister's or student's library table, we can confidently recommend "The Clergy Directory" for 1884 (London: Bosworth & Co., Great Russell Street). In this volume we find the corrections and alterations brought down to the day of publication. We have a list of Church Societies, giving address, and name of secretary; and also, for the first time, a list of the Cathedral and Diocesan establishments. A section of the book is devoted to the Parish Directory, which shews, in alphabetical order, the name of each parish, its diocese, incumbent, annual value, and patron; and, as indicating the care taken in the preparation of this work, we note that the parishes contained in the new See of Southwell, which was only "gazetted" in February, are all properly placed. We should also mention that this is by far the cheapest directory of its kind issued.

## "WILL IT PAY?"

BY DR. KENNEDY MOORE.

One day, on entering the vestry of a chapel where I was going to preach, I was shaken heartily by the hand by a fresh-coloured, middle-aged gentleman, who, I knew, was the principal deacon in the place. Observing a boy about nine or ten years of age sitting on a chair, I said to him, "Well, my young fellow, you seem to be quite at home in the vestry; I hope some day you will have a vestry of your own." "I don't second that hope," remarked the father; "I trust my boy may grow up a Christian, but I do not wish him to be a minister. You see," he added, smiling, "the black coat doesn't pay." "Well," said I, "he is too young yet to decide what he will be, and perhaps, by the time he is old enough to choose, the question of paying may come to be looked at in another light. All payments, you know, are not made in money, and some payments are not made here at all." We did not pursue the conversation any further, but the little incident recalled to my mind something that had passed between me and another friend. He was a man well-up in years, a very shrewd and keen-eyed man of business, who had begun life as a ship-boy, but had since prospered much in many enterprises. "I never put my hand to anything," said he, "that didn't pay. I made it pay. I soon saw that there was no end of people who were ready to take advantage of me in every way they could, and I made up mind to be upsides with them. I never took anything on trust when I could look after it myself. When I had a ship put under repair I kept a private note of the measurements, which I had taken on the quiet. When a ship was provisioned, I weighed every barrel of beef and pork that was sent aboard. I looked after quality as well as quantity. I calculated everything beforehand, and paid every bill as soon as the work was done, for bills grow wonderfully larger when they are long in hatching. Many a man tried it on with me, but there are not many can boast they have done me. I have always been making money. If I had a loss in something, I tried to make so much the more out of something else. I have sometimes made more at last out of a thing that turned out ill at the beginning than I expected to do if all had gone on smoothly. The fact is, people who can't make money are not fit for business. I never tried anything that didn't pay," added he again; "I made it pay." By-and-bye our conversation, which had been enlivened by a good many anecdotes of the ways of this wicked world, as my wide-awake friend had noted them, took another direction and ran in the channel of more private matters. "Ah, you see, he is our youngest child, and we were always very fond of him. He was the pet from the time he was a baby, and the wife and me, we said we'll make him a minister. We didn't want him to spend his life in fighting with rogues. I had done that and didn't mind it for myself and the other boys, who were much like me. I put them into good businesses, and the two or three girls got married to decent, substantial lads, all getting on and making money. But the wee boy; he was such a bright little thing, with his bonnie yellow hair and laughing blue eyes, I couldn't think of putting him to the desk, or sending him into the works. He shall be a minister, we said, and live in a manse with his books, and we can give him plenty to keep him cosy and comfortable, and, when we grow old, will come and live beside him, and that will be our comfort after all the ups and downs we've gone through.

But, you see, he's not very strong, and the doctor has told us he has an inward trouble, and will not last many months. He's been a minister now a few years, not very long, and he's so well liked, and everybody says he's so clever, and he has such a nice manes, and so many friends; but the doctor says he'll not be long here. We are so grieved about it. I cannot tell you. It is the disappointment of our lives." The hard voice had grown a little husky and broken, and something seemed to glisten and bedim the keen clearness of the eye. The old man paused and stood silent, and I put in a word to comfort him. "Ah, my friend, I am sorry to hear the news, more sorry than I can well express! But do not grieve too much. You gave your best beloved son to the Lord, and he wishes to take the gift home to himself. He knows what is best, and perhaps you will see some day that the one thing in which you feel disappointed is the very thing which has been most wisely managed. Your business speculations have all paid you here, but I trust there is something the return for which you will receive hereafter."

To make everything pay is a principal rule of worldly wisdom, and our Lord commends it to our imitation in His parable of the unjust steward. There we learn that money may be so laid out as to secure heavenly recompense, only in that case we need not look for payment here. The Pharisees did not relish this idea. On the contrary, they found religion a very profitable thing for this world. They were very zealous for all the requirements of the law in every matter of outward service, in prayers, and fasts, and tithes, and the Sabbath, and the synagogue; and, by dint of all this, they prospered amazingly, and became influential and wealthy. They found nothing paid better than religion. But our Lord warns them that, as their hearts served Mammon, so they had their whole reward in the good things of this life. Those who looked for a recompense in Heaven must be ready to part with all things here, and, while they had them in their hands, must use them for the interests of the Saviour's kingdom. The question, then, would not be, "Does it pay?" but "Does it serve the glory of my Lord?" If some real good is done, the object is attained. The money expended is not lost, though it may never yield the giver one farthing of return. But, indeed, the true and faithful heart does not trouble itself much about reward. Its moving impulse is the power of love. The question never is: How will it profit us? but How will it please the Master? Love is no mercenary feeling. It grudges not sacrifice for the sake of the beloved one. When the heart is filled with that holy fire, the only thing we think of is how we can do most for Christ. Is there yet anything to which we can put our hand to show how much we love him? If we lose all in the effort, all is well lost if His work make good speed; we shall not grudge both to spend and to be spent for the honour of His name, counting it our joy if He accept the offering and own the service.

## CHRISTIAN FELLOWSHIP.

THE following extract from a valuable work by the late Bishop McIlvaine, entitled "The True Temple, or Holy Catholic Church, and Communion of Saints," will be read with deep interest:—

Oh, pray for the peace of Jerusalem! Pray for the peace of God's Church on the earth! We have been writing about "the unity of the Spirit." We are reminded of the exhortation of the Apostle: "Endeavouring to keep the unity of the Spirit in the bond of peace." The Church of Christ must have the unity of the Spirit, just so far as its members are partakers of Christ and have received His Spirit. It cannot be severed. But how sadly the bond of peace is broken among the several portions of the professing Church every eye sees. We doubt not, indeed, that there is vastly more unbroken peace than the Church has credit for. The contentions among Christians in matters of religion are greatly exaggerated in the estimate of the world. Differences of doctrine do not always create estrangement of affection. Separation into divers distinct ecclesiastical bodies is not necessarily separation in point of personal religious attachment, or the reciprocities of Christian love. . . . It is one thing to differ with one another in matters of belief; it is another to be separated from one another in matters of brotherly kindness and charity, and to look with the evil eye of sectarian jealousy or detraction one upon another, so that we cannot rejoice in good wherever we see it, nor cast the veil of charity upon evil when no interference of ours can remedy it. There is the duty of "contending earnestly for the faith once delivered to the saints"—a duty which will remain as long as sin and Satan continue on the earth, and no love of peace can excuse us from the conflict required, though it be unto death. With all error that wars against the Gospel we must be at war. The bond of peace, in which we are exhorted to keep the unity of the Spirit, does not bind us to be at peace with hurtful error, but it does bind us to be at peace, as much as in us lies, with such as are in error. "Speaking the truth in love," is the Apostle's precept for all such circumstances. And

were the truth, in matters about which Christians are divided and in contention with one another, only spoken, no matter how sharp the truth, in love—not merely in the words and tones, but out of the heart of love, so that contending earnestly for the truth should always be contending lovingly for the truth—then how soon would contentions disappear, because love would place a new interpretation upon the importance of many of the disagreements; separations would be diminished in number, because love would not tolerate a "middle wall of partition" where the sacred interests of truth and righteousness are not involved. How soon would diversities of religious association, separating Christians into different denominations, while as yet the way is not open for their return to one ecclesiastical organization, become divested of the party spirit which genders strife, and exhibit, only in more beautiful aspects, that inward spiritual unity of "all that love our Lord Jesus Christ in sincerity," in which brethren of the adoption, in spite of varieties of opinion and form and visible association, are really of one heart and do love one another. There is such a thing as "keeping the bond of peace" even after the bond of opinion in agreement and organization has been severed. "Charity, which is the bond of perfectness," keeps the former when it cannot save the latter. "Let love be without dissimulation"—genuine love that "vaunteth not itself, behaveth not unseemly, is not puffed up, thinketh no evil, rejoiceth in the truth, hopeth all things, suffereth long, and is kind;" let only such love abound, where diversities of sect among Christians unhappily abound, and see how their evils, if not their numbers, will decrease. And such love, we think, would be materially promoted would Christians of different denominations, who agree in the great essential doctrines of the Gospel and the great constituent graces of the Christian character, only habituate themselves to the more frequent contemplation of their essential oneness in Christ, rather than their disagreements on matters which affect not their common hope and salvation. What is their difference compared with their unity? The former is about matters which, if important, are not vital. The latter is vital, essential. The former separates them into various ecclesiastical bodies. The latter keeps them all together in that one Church which is the body of Christ. Those outward relations are temporal. Death dissolves them; we can associate together, as of this denomination in the Church or that, only during the few days of this life; but we shall dwell together in our unity in Christ for ever and ever. "The communion of saints" is for everlasting. How much nearer to one another are two Christians, as such, than as joined under the bonds of the same church organization! How much nearer two Christians by their oneness in Christ, though they be of different divisions in the visible Church, than any two professing Christians, of the same denominational union, but neither of them a Christian indeed! How much more closely and vitally joined together are the Episcopalian and the Presbyterian and the Methodist, each of whom is united to Christ in the oneness of the Spirit, than either can be to the brother in his own church who is not in Christ! How will this appear in that day when the reapers of this great harvest-field shall be sent forth to separate the wheat from the tares, and He "whose fan is in His hand, shall throughly purge His floor"! There, names will be nothing. Then to have belonged here or there, to this association of professing Christians or that, this profession of faith or that, will have no vital bearing upon the great question, whether we are Christ's or not. The only church connexion of any value will be that of the Church whose register of communicants is "the Lamb's book of life." The only question will be—Who came to Jesus? who lived by faith in Jesus? who was found in Him? They will come from all nations and kindreds and tongues; they will come also from all sects and denominations, of those who hold essentially the Christian faith; and they will sit down together with Abraham, Isaac, and Jacob, in the kingdom of God, one blessed, perfected, loving, everlasting communion of saints; while the communion of the lost will exhibit the like features, all denominations of professing Christians there, none finding it an alleviation of his woe that he went to it out of the visible fellowship of one church to another.

Oh, the unspeakable preciousness of union to Christ by faith, and to one another by the same! Who are my brethren? Jesus answered, "He that doeth the will of my Father in heaven, the same is my mother and sister and brother." And shall any that call themselves disciples of Jesus, contract that answer to suit themselves?

If the Lord of all took into His embrace, as a brother, every doer of His Father's will, shall we not be glad and rejoice that we have such an example to do likewise? . . . The more we are separated by denominational divisions, the more should we love to remember that whoever follows Christ, the same is our sister or brother. Oh, for a great revival of this mind of Christ in all that are called by His name! Oh, that all reputed revivals of religion may show their genuineness in the quickening and wider diffusion of that spirit! I bless God that I know something of its possession. I cannot allow the partition-walls which man's infirmities have built in the visible Church to separate my affections, as a Christian, from any Christian, whatever he be. It is to me a precious thought that wherever my Lord has a disciple, I have a brother; that if a poor sinner, who has shared with me in the corruption and condemnation, has shared also with me in the regeneration and remission by faith in Christ Jesus, then, whatever he be, barbarian, Scythian, bond or free—no matter how he may stand far off from me in sectional relations, separated by partitions which neither is willing to put away—he is united to me and I to him, as bone to bone, in the one mystical body of our common Lord and Life. We are heirs together "of God, and joint heirs with Christ." The present separation is for a day; the future fellowship, face to face in the presence of our glorious Lord, seeing Him as He is, will be for eternity. It doth not yet appear what, as children of God now, we shall be hereafter, when the children shall come to the inheritance of the saints in light; "but this we know, that, when our blessed Lord shall appear, we shall be like Him." And when we shall have been thus changed into the perfect likeness of Christ, we shall have a perfect likeness in every spiritual feature to one another. Thus brother will come to brother, heart to heart as face to face. Harmony of spirit, more sweet unspeakably

than all harmonies of sound, pervading all that wondrous communion, so that not a thought shall be in discord to all eternity; harmony of all wills and all minds, not only with one another, but with God in all His thoughts; harmony of holiness, of love, of adoration, ascending continually in thanksgiving and praise from the vast congregation, and centring around the throne of God and the Lamb, praising the boundless grace that saved them and that set them in those heavenly places in Christ Jesus! Oh, how will the whole Church be filled with that heavenly music!

Ah! what a feeble conception do we get of that fellowship, that peace, that high, perfect social state of the people of God, from the present fellowship of Christian brethren on earth!

# Foreign Intelligence.

## PALESTINE.

### CHRISTMAS AT THE NAZARETH PROTESTANT ORPHANAGE.

Nazareth, January, 1884.

As our numbers are now too many to assemble for any one special occasion, for want of room and helpers, we had two separate days during the Christmastide of 1883. The adults who are in weekly attendance, and form the Mothers' Meeting, numbered 80; the children of the day and Sunday schools, 120; in addition to these, parents and relations, above 207; making a total of 407. The greater part of the visitors were poor, and to such we should have been happy to add to the cup of coffee given a remnant of flannel, or a few yards of other woollen material, calico, or print of bright colours. Such a mark of Christian love and desire for the welfare of our poor neighbours we were not able to bestow on all the mothers; and even to the children, beyond a bag of sweets, many had but an apology for a Christmas gift.

The second festive gathering was that of the hundred orphans in residence and fifty-six adults, as native teachers and old scholars, with a few of the mission workers and friends. Our aim for these 563 natives of Nazareth and adjacent places was to set the Gospel before them in a practical way—to win them by love. The children, one and all, had committed to memory suitable portions of Holy Scripture from the Old and New Testaments, prophecies of our Lord's first advent, and hymns, which they repeated and sang. Short addresses were given, and prayer offered—"bread cast upon the waters," with the hope of finding it after many days. Large as this our last Christmas assembly was, in comparison with those of years gone by, Miss Lee quite expects a larger one next time, as her work of the day and Sunday schools, Mothers' Meetings, and house-to-house visitation, is a growing work; and she begs friends at home will strengthen her hands in this, by contributing to its demands, as well as by remembering it in their prayers. The same can be said of the Orphanage; prayer and tokens of good-will are equally needed for this branch. We do not intend to increase the number, thinking that one hundred girls in Palestine are as many as ought to form one family. But as they leave us, many to marry, and so form a home for themselves, others to return to their relations, to places of service, or to teach in native girls' schools, we consider it next to the work done during their stay in the Orphanage to look after and keep up the interest of those who have left us, both as to things temporal and spiritual.

If friends in England, either singly or in communities—as members of churches, Sabbath-schools and teachers, boarding-schools, young women's Christian associations or girls' friendly societies, etc.—will kindly remember this work in Nazareth, by collecting materials for clothing and sewing for the poor, Christmas gifts to the children, as dolls, dressed or undressed, toys, workboxes, writing-cases, wools of different kinds, odd pieces for school work, bright-coloured cotton handkerchiefs, etc., etc., and will forward such to the care of the lady under-named, who has been good enough to act as receiver for the "Nazareth Orphanage Christmas-box," the thanks of many who are ready to perish will be given them, and the blessing of Him who says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MATILDA DICKSON.

*** Parcels for Nazareth to be sent to Miss Webb, Finsbury Pantechnicon, City Road, London, E.C. (name of sender in corner of direction). Contributions in money will be gladly received by the Editor of *Evangelical Christendom*, 121, Fleet Street, London, E.C.

# FRANCE.

From our own Correspondent.]

February 16, 1884.

A SOCIETY is being formed for the propagation of the French language in the colonies and in foreign parts; it is called a National Association, and its objects are: to make our language known and loved by foreigners; to assist French missionaries in the formation of schools of the French language; and to endeavour to stir up and maintain, among French people in foreign parts, the love and culture of the national tongue. Protestants are urged by a Protestant journal to become members of this association. It is in some sort their right derived from Calvin, the father of the French language, and Ambroise Paré, the Huguenot surgeon under Henri II., who seems to have been the first to write and publish a book of science in French. "Avicenne," said he, "Prince of Arabian medical art, translated into his language several works of Galen, and by this means medicine is honoured in Arabia. Why should *I* not be allowed to write in my good French tongue, which is at least as noble as that of the foreigner!" The tempest this stirred up was tremendous. Also he would pray and use the Scriptures in French; and when Catherine of Medicis asked of him one day: "Are you really saved?" he replied, "Yea, verily, madam, because God is merciful. He understands all languages, and He is as pleased when I pray to Him in French as when I pray to Him in Latin." "Let all know," says a Protestant member, "that our missions propagate the French tongue among the natives, by our schools, by our worship, by our teaching science, and our teaching religion; and that if just at first we use the idiom of the country to which we go, it is in order subsequently to cause our beloved French language to penetrate far and wide and deep."

We learn that one of the members of the Paris City Council has made a reprint, for families, schools, boys and girls, of a book which he calls a Bible-book (!) which "none should be deprived of" (!); and this book is the "Gargantua" of Rabelais! Taillandier, the member in question engaged in preparing such school books for youth, has been summoned for immoral articles in his newspaper. But it seems that his position as member of the Chamber of Deputies has shielded his person, though not his printer.

The fearful sinking of public morals has not been checked; a generation is being formed ready for any monstrous doctrine and hideous crime. And mere boys are high in command in the violent bands of abominable offenders against morals, property, and life.

It is refreshing to know that M. George Bonjean is continuing his noble work of rescuing vagabond children. He has 9,000 in his charge; and 25 establishments are opened. It will be remembered that he undertook his philanthropic labours *in* [*memoriam* of his father, who was shot as one of the hostages of the Commune in 1871.

Atheism stalks abroad, and shows its hideous features in places unexpected; in a meeting called to consider the erection of a statue at Abbeville to the Chevalier de la Barre, a person of the gentler sex arose and made a speech against *Un nommé Dieu*,—one called God! Against this some one present protested in the names of Voltaire, Rousseau, Robespierre, and others. This was received with hooting; but the Chairman rose and explained that in believing in the existence of God, these great men had simply paid their tribute to the errors and superstitions of their times!

Together with atheism stalks immorality. The new Academician, M. Pailleron, gives hope in his opening speech that we have turned the corner, and are emerging from the sink of vile realism in which a certain public has wallowed. "These sick fainting fits of the higher faculties will surely take their revenge. Good sense and good taste must not be despaired of in a country where good-will only wants a guide, and talents more numerous than ever only want an aim. We shall in time cease to look earthward, and lift up our eyes to the Star referred to by Charles Blanc, 'which is to guide mankind, and which, to be seen, constrains man to look heavenward.'" (Would it were the Star of Bethlehem!)

Pastor Fallot has lately been giving lectures on Public Morality, brought into peril by the tide of vice which overflows the laws, and threatens the whole community. Dr. de Pressensé presided at the first, and spoke of "the progressive demoralization of our youths and of our country." Pastor Fallot spoke of the dangers which threaten our sons and our daughters: "Who is to be the monitor of relaxed public opinion? Who will sound the alarm—who brave ridicule — who dare call evil, evil; and good, good? Surely that time-honoured Huguenot conscience which swerved not under the pressure of all Louis XIV.'s

Dragoons! She will not allow herself to be disconcerted by the simpering millery of modern epicurism! At any rate, it is her part and mission in this country. From her should go forth the protest. . . . To save our sons and daughters is not only the first of our duties, but also our first national interest; for our children of to-day will be the heads of families of to-morrow—the hope, the future, of the Church and of the country."

All these questions create anxiety, and to them must be added the violent social theories of 150,000 Paris workmen out of work, and who talk of revolution and dynamite. But hitherto their endeavours have been baulked by the Chamber.

Father Hyacinthe Loyson is lecturing in America. He was in Washington on Luther's anniversary, and took the great Reformer for his subject. The Americans, while admitting his grand talents and admiring them, strongly criticise his stopping short in his reform. In Paris, a number of priests are about to form a Gallican Church; but little or no success is augured.

The annual meeting of the British and Foreign Bible Society took place in the Wesleyan Chapel. It employs 45 colporteurs in France, and during the past year has disseminated 84,000 copies of the Scriptures. The Bible-carriage is in the vigorous charge of M. Pointet, who during the year sold 7,861 copies of the Scriptures, and 17,355 illustrated religious papers and sheet almanacks. Since the commencement of this work in 1871 he has sold 56,026 Bibles and Testaments, 151,124 illustrated sheets, and given freely 597,000 Scripture portions.

The Annual Text-book of the Moravian Church has been printed for this year to the number of 6,000 in the German language, 10,000 in French, 5,000 in English, and in smaller numbers in Spanish, Dutch, and the idioms of the negroes of Surinam and elsewhere; the Esquimaux have one also. It is printed in Montmirail, in the canton of Neuchâtel, where is the Moravian school, for from 80 to 100 girls, in the Château given in 1766 for the purpose to Count Zinzendorff by Nicholas de Watteville, of Berne. The school for boys is in the Chateau of Prangins, on the Lake of Geneva, which belonged to Napoleon III. The Moravians preserve their quiet, holy customs and spiritual life amid all the fluctuations of parties, rise and fall of sects, and noise of politics. Their peaceful and glorious missions, commenced in 1732, go on and prosper in foreign parts. The late (150th) anniversary was a joyful celebration of progress, and all glory was given to God's faithfulness.

The work of Mr. McAll has now its organ of publicity, under the direction of M. Saillens, whose sprightly little Marseillaise paper has now become Parisian, under the title of *La Feuille Populaire: Organe des Reunions Populaires Evangeliques*; and bids fair to become "just the thing" needed to stimulate workers, promote the work, make it known in all its branches, and save souls.

The various branches of direct evangelistic work give hopeful results; there is in many places a willingness to hear, unknown heretofore. An invitation sent home by children, or circulated by any zealous person, will frequently bring half the population of the village to a farm kitchen; and if the Gospel is simply told and directly applied, with suitable illustrations, attention is rivetted, hymns with bright, easy tunes are quickly joined in, and at the close the request is general for more meetings like it. The further the speakers keep from anything like the usual form of meditation or sermon, and the more colloquial they make it, the better. From village to village, whole districts might thus be evangelised. Good Gospel-tracts and a short selection of hymns sung left with the people, revive or keep up the impression. The quieter and more unostentatious these cottage meetings are—whether held by brethren or sisters—and the less spoken and printed about the better. The avoidance of everything like controversy and of expressions peculiar to Protestantism, and ill-understood by the people, is rigorously necessary in Roman Catholic places. Undenominational (in other words, Evangelical Alliance) meetings are the most salutary, and what France needs just now. We believe this is getting to be better understood, and here and there practised.

## GERMANY.

[From our own Correspondent.]

Berlin, February 16, 1884.

Since my last letter the House of Deputies has taken more than a fortnight to discuss the Budget of the Ministry of Public Worship, and this is always a favourite opportunity to expatiate on a number of subjects. The Ultramontanes showed much of their old hostility in their speeches, but this will probably continue till the question of our

position towards Rome is really settled, at least for a time. The Progressists used the occasion for an attack on the Consistory of the Province of Brandenburg, which had in several instances tried to maintain religious order against unbelieving parochial councils of our capital. Especially the President of that Consistory, Mr. Hegel, a man of true Christian piety, enjoys the privilege of being rather unpopular with our religious "Radicals." The Minister for Public Worship declined to enter into these complaints, as they touch questions of the Church in which the Minister has no longer a right to interfere after the new Church Constitution. One important and satisfactory vote was given by the House in a question which had already several times occupied the Legislature. We have here industrial schools for young men who have left the public schools, and to whom opportunity is given to gain some practical knowledge. Some of these are held on Sunday morning. The Minister for Public Worship has hitherto always declined to prohibit these schools during the time of divine service, as many of them would probably find no other suitable time, and because these schools are not of a compulsory character. Nobody is obliged to go who objects. In religious circles it had, however, always been considered as a public scandal, and the House has now, by a considerable majority, requested the Government to forbid the classes during the hours of divine service. The Postmaster-General has also diminished the hours for postal service on Sundays. We make some progress in this important matter, though it is yet a very small beginning, and much has still to be done in the direction of Sabbath observance.

The steady progress of home mission work decidedly influences public opinion, and we rejoice that hitherto many of these works have been a bond of union between Christians of all parts of Germany. Lutherans, Calvinists, members of the United Church of Prussia, joined heartily at the congresses for home missions. It is, therefore, deeply to be regretted that in Lutheran circles the attempt is being made to draw those institutions of home missions closer together which are conducted in a more specially Lutheran spirit. We trust that, after all, the attempt may not succeed.

The work of the City Mission, Evangelization, and other religious societies have now received an important public testimonial by the rapidly increasing number of baptisms and religious marriages. We always hoped that the great falling off which seemed to show itself after the passing of the law on civil marriages would not remain lasting. We trusted that many who made use at first of the newly given liberty would be led back, but only a few people ventured to hope that in our metropolis the losses caused by the said law would, in comparatively so short a time, be retrieved.

The Rev. von Barchwitz, who has been evangelizing here for a few months, has returned to South America, where his activity had been specially blessed. But we hope that others will soon take up the work again here.

The German Branch of the Alliance has, of late, been much occupied with the Stockholm Conference. The Delegates of the Committee have been named to London, and it is our earnest wish that the Conference may take place. The attendance from Germany will be a large one. There is a very decided feeling here that the Conference is only possible if a co-operation of the Lutheran State Church of Sweden is secured, and the wish is universally felt that the endeavours of the Council of the British Organization in that respect may soon be crowned with success.

## AMERICA.

### MISSIONARY ALLIANCE OF THEOLOGICAL COLLEGES IN THE UNITED STATES.

The fourth meeting of this Alliance met for five days in the end of October in pleasant, shady Hartford, the capital of Connecticut, U.S. There were thirty-one theological colleges, represented by 350 delegates; and the basis was broad enough to include eight Presbyterian colleges, six Baptist, six Congregational, three Wesleyan, two Episcopal, two United Presbyterian, one Cumberland Presbyterian, one Evangelical Lutheran, one Dutch Reformed, and one German Reformed. Most of the papers (which were all on missions) were read by student delegates, but addresses were also made by missionaries and by men distinguished in the pastorate at home and in the theological schools. The subjects were such as the "Principle of Christian Missions;" "Paul, the Model Missionary;" "Lessons from the History of Missions;" "How to Arouse

and Maintain Missionary Interest in the Churches;" and Professor Hodge, of Princeton, spoke with such power on the "Call to Foreign Missions" that one of his hearers accepted it upon the spot. At one of the meetings, confined to those who had already decided on foreign missionary service, there were twenty-five present.

BOARD OF MISSIONS FOR FREEDMEN.

In his address before the Synod of Iowa, the Secretary laid before the brethren the need of 500 dols. to furnish the dining-hall at Biddle University. At the close of the address, the Rev. H. N. Payne arose and pledged his presbytery (Fort Dodge) for one-eighth of the amount. The other seven presbyteries followed in like pledges with a hearty good-will. Brother Payne writes that his presbytery has more than redeemed its pledge. The following extract from his letter is full of good and true feeling, and of encouragement: "I confess that for years my heart has been in the work for the freedmen. I believe them to be the most needy, the most deserving, and the most promising class in the country for Christian work. My heart swelled with sympathy for these sons of bondage when, in boyhood, I heard my mother read aloud the story of 'Life among the Lowly.' When I became a Christian, I prayed that God would come to their help. I entered the military service with no expectation of being especially associated with them; but when an opportunity was given me to raise a company of coloured men, I gladly availed myself of it. When, afterwards, I was promoted to the command of a coloured regiment as its lieut.-colonel, I counted it the greatest honour of my life. Since entering the ministry I have written more than one article for the press in the endeavour to arouse our great Church to a fuller realization of its opportunity and duty with reference to these people. Your Board represents a holy cause, in that it aims to lead these poor, weak, foolish sheep to the Great Shepherd; it represents a grand and glorious cause, in that it seeks the elevation of a race. Happy he who has a share in this uplifting. In a communication addressed to the Board (then committee) in 1881, I gave expression to the feeling that the Church would sustain them in broadening their work, and in pushing it more vigorously. It has gratified all your friends to see how wisely and how successfully this has been done. I believe that none of our causes lies nearer the great heart of the Church to-day than that of the freedmen; and that a hearty 'Amen' would follow the announcement that you intend to enlarge your work still more."

# Home Intelligence.

– Sir Henry Brand has written a letter to the *Daily Telegraph* in which he urges the claims of young servants upon public benevolence and concern. Lady Brand is the Hon. Treasurer of the Metropolitan Association for befriending young persons of this class, and Sir Henry adds the weight of his testimony to the good work which is being done by its means. No class more needs kind and careful oversight. Servant girls are exposed to no end of temptations, and are often almost helpless in resisting them. Christian philanthropy has a wide field in this direction for useful and important effort.

Mr. Ruskin has been speaking on "The Stormcloud of the Nineteenth Century." We quote the following striking passage: "If you ask me what is the meaning of all this blanched sun, and blighted grass, and blinded man, I can tell you none, according to your modern beliefs, but I can tell you what meaning it would have borne to the men of old time. Remember, for the last twenty years, England, and all foreign nations, either tempting her or following her, have blasphemed the name of God deliberately and openly, and have done iniquity by proclamation, every man doing as much injustice to his brother as it is in his power to do. Of states in such moral gloom every seer of old predicted the physical gloom, saying, 'The light shall be darkened in the heavens thereof, and the stars shall withdraw their shining.' All Greek, all Christian, all Jewish prophecy insist on the same truth through a thousand myths. I leave you to compare them with the physical result of your own wars and prophecies, as declared by your own elect journal not fourteen days ago, that the empire of England, on which formerly the sun never set, has become one on which it never rises. What is best to be done, do you ask me? The answer is plain: whether you can affect the signs of the sky or not, you can the signs of

the times. Whether you can bring the sun back or not, you can assuredly bring back your own cheerfulness and your own honesty. You may not be able to say to the winds, Peace, be still; but you can cease from the insolence of your own lips, and the troubling of your own passions. And all that it would be extremely well to do, even though the day were coming when the sun should be as darkness, and the moon as blood. But, the paths of rectitude and piety once regained, who shall say that the promise of old times would not be found to hold for us also: 'Bring ye all the tithes into my storehouse, and prove me now herewith, saith the Lord God, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it'!"

A LECTURE was lately delivered by the Rev. Chas. Bullock before a united meeting of Lay and Clerical Associations in London, on "General Literature, and the Use of the Press." He affirmed his belief that the harm wrought by pernicious reading more than counterbalances all the good that our schools are doing. Mr. Bullock further urges the importance of finding out what books and papers are read in the home. Many parents would be astonished if they knew what kind of literature finds its way into the family circle. In a large number of cases, both in town and country, the Sunday paper, the cheap novelette or journal of fiction, often as filthy in moral tone as trashy in literary merit, accounts for neglect of public worship, and for growing ungodliness of life. The establishment of book-shops in villages where there are none (and such villages abound), to be conducted on the principle of supplying nothing but pure literature, would be a step in the right direction, tending to create a different taste. The lecture closes by enforcing the importance of utilizing and recommending the Christian newspaper or magazine. The Lecturer says: "If a clergyman were asked to preach to a congregation of ten thousand worshippers—assuming the possibility of his voice reaching them—he would appreciate the opportunity; or if, as an author, he could hope to secure a circulation of even a thousand copies of a volume of his sermons, he would know how to esteem his unusual experience; but the duty of rendering active and energetic support to Christian newspapers, which every week place a large amount of religious truth before ten thousand times ten thousand readers, is only realized by the few."

BY the permission of the Lord Mayor, M.P., the annual meeting of the Church of England Central Society for Providing Homes for Waifs and Strays was held in the Egyptian Hall of the Mansion House. The object of the society is to enable the clergy and laity of the Church to deal with cases of destitute and orphan children coming under their notice. Several homes are already in working order, and it is in contemplation to establish receiving houses in each diocese, where the children will be kept until suitable permanent homes can be provided for them, either in this country or in the colonies. Until the present movement, the Church had no central organization for the rescue and care of destitute children.

SPEAKING at the Mansion House meeting in connexion with the movement for providing special services for the people, Lord Shaftesbury said that it was a serious matter they had met to consider. The pamphlet lately published, called the "Bitter Cry of Outcast London," was very inappropriately entitled, as there was no such thing as outcast London. London had been sought out for many years, and they had gone over every part of it by night and by day, and they needed no Commission of Inquiry into its condition, for they had but to cast their eyes over the speeches of the last forty years, and they would get more information, and more to the point, than they would ever get from a Royal Commission. The institution they had met to support was peculiarly suited to the wants of the population, and was almost the only way in which they would be able to convey to them the message of the Gospel of Christ. They had a prejudice against entering church or chapel, and only about 2 per cent. of the working population of London went to places of worship. They were obliged to submit to those prejudices, and to take the Gospel to them, and they had succeeded in doing so, and in overcoming the prejudices of religious people against their methods also. Neither the Church of England nor Nonconformists could meet the wants of the lower classes. They required to be studied, for they were not like other people; and how were they to be arrested and taught? There were about 100,000 people in London continually shifting about from place to place, and how were they to be reached by the ordinary services? They had a great notion of equality, and it might be turned to account by showing them that there were places provided for them where they had equal seats, and where they could come in and listen to the Gospel whenever they

pleased. Large numbers of the people never get beyond the mouth of the courts in which they lived, and when they found that sympathy was shown to them, they appreciated it and were thankful for it. It had had a most blessed and soothing effect upon masses of the people, and in time of trouble and difficulty they would not be enemies of the Constitution. They were encouraged by what they had seen to carry on and extend those services. Their Christianity must be an aggressive Christianity, and they must be foremost in carrying on that work, and in preaching the Gospel in the open air. He trusted they would respond to the appeal made to them, and, no doubt, in some day of necessity and public danger, the greatest friends of peace and order would be found among those who had been taught and lifted up by those special religious services.

FRIENDLESS AND FALLEN.—The annual Devotional Meeting on behalf of the Friendless and Fallen, and of workers engaged in the effort, took place in Exeter Hall. The Council-room in which the meeting was held was well filled by friends who had previously attended a pleasant social gathering in one of the rooms down-stairs. Mr. F. A. Bevan presided, supported by Mr. E. W. Thomas, Mr. Haig Miller, and other friends of the work. The Chairman, after the meeting had been opened with prayer, said that the special purpose for which they had assembled was to offer praise and thanksgiving to God for the great blessing He had vouchsafed to the work in which they were engaged, and to ask for renewed grace to enable them rightly to enter upon another year's activity in the same direction. Mr. E. W. Thomas said that when this institution was called into existence, the supreme object of those who founded it was the glory of God in seeking to save poor young girls and women from ruin. That was the one end which the Committee still kept in view. The Open-All-Night Refuge during the past year had proved of great assistance to them in the rescue of those on whose behalf they had laboured. In the course of the year 195 preventive and 363 reformatory cases had been received, making a total of 558 new cases. The Committee had improved the Refuge as far as possible, and it was reopened last November. In addition to the new cases referred to, there were 220 re-admissions. He himself had been able to visit this Refuge every morning at nine o'clock, and had seen every newcomer. He believed that it had resulted in saving a very large proportion of those who had come there for shelter, because he had always felt it to be a pitiless thing to give these poor wanderers, a night's lodging, and then in the morning to turn them adrift, without knowing what became of them. It was a source of great pleasure to him to be able to state that though during the latter part of last year the Committee were sorely tried through lack of funds, yet in December last God had sent them a shower of bank-notes and cheques towards the larger amount required; and he was thankful to say that the work of the Homes had been as successful as in any former year. There were some who were complaining about the hardness of the times, but he had reason to believe that when the time came to announce the annual income of the society it would be found to be slightly in excess of that of any former year. Mr. Haig Miller delivered an address of a new year's character, in the course of which he urged on all professing Christians the importance of being as mirrors reflecting the grace and glory of Christ, for then they would influence for good the unhappy ones whom they sought to reclaim. He rejoiced in the success which had already crowned their efforts, and hoped the new year would witness new triumphs. A portion of the time was spent in prayer, and the meeting was closed with the Benediction.

REOPENING OF THE "EDINBURGH CASTLE."—This building, so well known in connexion with Dr. Barnardo's work in the East of London, was opened for the purposes to which it will henceforth be devoted, by two well-attended meetings. The old hall, as some will remember, was opened by the Earl of Shaftesbury early in 1873. It had room for about 1,500 persons, and from the first was densely crowded by the working classes of the East-end; but about four years ago the walls began to show signs of decay, and although everything was attempted that could be done to repair them, these efforts proved ineffectual, and last year it was decided to take down the old building, and to erect a more commodious structure. The new building, which is intended to seat 3,500 people, has cost (including some necessary repairs to the coffee-palace in front, the acquisition of an adjoining house, the introduction of electric lighting, and sundry other improvements) £8,000, and on Monday last Dr. Barnardo stated that of this sum £5,500 had been promised or given, the poor folks who attend the mission services having guaranteed £500 of this

amount. The convenient arrangements of the new mission-hall, and especially the arrangement of the seats, from which an uninterrupted view of the platform can be obtained from any part of the building, excited general admiration.

HOMES OF THE POOR.—The President of the Local Government Board (Sir Charles Dilke) and the Home Secretary (Sir W. V. Harcourt) received a deputation from the Mansion House Council on the subject of the housing of the London poor. A memorial was presented by Mr. Torrens, M.P., urging that increased powers should be given to enable the local authorities to provide more and better dwellings for the poor. Sir C. Dilke, in reply, said they were all agreed as to the necessity for improving the sanitary condition of the dwellings of the London poor, and his department had issued a circular calling attention to the provisions of the existing law upon this question. The present laws were inadequately applied, and there had been a considerable failure in carrying them out. The Local Government Board had endeavoured to remind the metropolitan authorities of their powers and duties. Sir W. Harcourt pointed out that the machinery for setting the law in motion was excellent, but the motive-power was lacking. He held the Corporation in great respect, and even awe, and should have thought that upon the subject of the dwellings of the poor they would have given the lead to the other authorities throughout the metropolis. The Acts of Sir Richard Cross and Mr. Torrens were well planned, but they had lamentably failed. The cause was a want of harmony of action among the numerous local metropolitan authorities. What was wanted was greater unity of action, some central authority which would counteract the opposition of the present conflicting interests, something which would cause and, if necessary, compel the local inspectors to do their duty, and control the whole.

THE THAMES CHURCH MISSION.—The Secretary of this mission, Mr. E. J. Mather, had proposed (as the Lord Mayor is *ex-officio* President of the society) to exhibit his dissolving views illustrative of the work to the members of the Lord Mayor's family circle. But, at the kindly suggestion of the Lady Mayoress, a large number of friends were invited, in order that thus a wider interest might be aroused in one of the most valuable and successful forms of religious work carried on in London. After being formally received by the Lady Mayoress, the guests passed into the Egyptian Hall, and at eight o'clock Mr. Mather began a most interesting description of the Thames Mission work, illustrated by very striking dissolving views. The field occupied by the Thames Mission extends from Putney Bridge to the Dogger Bank. The work carried on amongst bargemen, Dutch eel-boats, emigrant ships, and vessels conveying troops to Egypt, was fully described. The kind of services held on board the mission-ship, and the visits paid to vessels by the chaplains and lay missionaries, were indicated, and many most encouraging results of the work given. Due recognition was made of the service rendered by the British and Foreign Bible Society in supplying Bibles, and by the Religious Tract Society in furnishing tracts, magazines, and books for distribution and for libraries. Three clergy and nineteen lay-agents constitute the staff of the port of London. Last year over 30,000 visits were paid to the various kinds of craft sailing up and down the Thames. More than 4,000 services were held, attended by 133,165 persons. Over 500,000 tracts and magazines were given away, and 48,363 Bibles and Testaments were distributed.

THE NORTH LONDON NURSING ASSOCIATION held its third annual meeting at the Athenæum, Camden Road, at which Sir Edmund Hay Currie, the Vice-Chairman of the London School Board, presided. The association, with a staff of six lady trained nurses, including the Superintendent, has its home at 413, Holloway Road, and though it has only been in existence three years, the fact that the nurses have paid 17,472 visits during the past year, or an average of 1,456 per month, against that of 1,407 in 1882, shows how largely its help is appreciated, and what untold benefits the visits of these angels of mercy may have conferred upon the families of those whom they have visited. Notwithstanding an unfavourable evening, the room was well filled with an influential gathering of ladies and gentlemen evidently familiar with the work of the association. The report, read by Mr. G. C. Rayner, the Honorary Secretary, was full of interesting details. The number of cases on the books during the year had been 711, against 622 in 1882; the average of nursing cases, 98 per month—an increase of four on the previous year. The analysis of persons visited comprised over fifty trades, and labourers, plumbers, painters, and carpenters headed the list. More than forty diseases had been under treatment, those of ulcers,

typhoid, bronchitis, and cancer being the largest in number. These alone would show how valuable is the help which these lady nurses render in the sick homes. During their illness 643 patients were supported by their own earnings or their families', 36 by parish relief, and 32 by charitable institutions. The strain on the nurses had been so great that one was prostrated by illness for nearly three months, and the extra duty on the others laid one of them aside for a fortnight. A lady was being trained in the Home at her own expense for nurse work in Dublin. The report also stated that the cost of each case was £1 4s. 10¾d., against £1 8s. 11¼d. in 1882, and the average cost of each visit was 1s. The income for the past year amounted to £954 5s. 1d., the expenditure to £885 3s. 11d., and the balance in hand was £69 1s. 2d. The collections at sixteen churches and chapels in North London had reached £196 16s. 10d.

# Monthly Survey of Missions.

## INDIA.

The *Missionary Herald* (Boston) has the following remarks: "One of the blessings conferred by Christian missions upon Pagan lands is the impulse given, even to those who are not converted to the new faith, to care for their own people. A striking instance of this comes just now from India, where for centuries the Brahmans have not only despised the lower classes, but have deemed it a part of their religion to do so. Roused by the efforts of missionaries in behalf of the Pariahs, and the consequent turning away of this class from the national faith, a society has been formed, entitled the 'Native Philanthropic Association for the Regeneration of the Pariahs,' and two prominent Brahmans have sent out an appeal to the native princes, zemindars, and gentlemen of South India, calling for contributions for the establishment of charity schools for the education of the lower orders, and the employment of preachers to teach religion and morality. The appeal is a striking testimony to the influence of missionary labours in reaching the lower classes, as it complains of the readiness of these Pariahs to embrace foreign faiths. It is no slight good to have thus stirred these men to care, to some extent, for their own neighbours, for whose welfare they have hitherto been totally indifferent."

Mr. Harding writes from Sholapur: "It is wonderful what Christianity, or rather Christ, does for men. Most of the students are from the lowest castes, and now several of them would pass for Brahmans where they were not known, and all are greatly changed in appearance and speech. About twenty-five years ago, I saw a recently converted Mongolian at one of our stations. He seemed the lowest of the low, and yet his son is now one of the strongest and most promising men of the senior class. His sharply cut features are but an index of his clear and active mind. Speaking of faces reminds me of the appearance of the Girls' School at Ahmednagar. I seldom forget faces, and this year I could not but contrast the looks of the girls in the school with those seen there twenty years ago. How much brighter and finer, and more expressive of our better nature! The girls now in school are nearly all the second or third generation of converts from heathenism. And thus Christianity, or again I may say Christ, is gradually moulding the faces of all nations, and giving them, even in features and expression, the impress of His own blessed character."

The report of the American Baptist Union for the past year shows that the chief field of labour is still Burmah, but the Telugu work is pressing on, and the members in that country already are within 2,000 of those in Burmah; while, at the rate at which accessions are being made, it is likely that in a year or two the Telugu Mission will have taken the lead. One difficulty, says the *Indian Baptist*, which our brethren in Burmah have to encounter is the multitude of languages in which work has to be carried on—Burmese and various dialects spoken by Karens, Shans, Ka-Khyens, and others; while on the other side of the bay all is done in Telugu. Altogether there are in Burmah 24,210 members in 479 churches; 1,681 persons were baptized during the year.

Speaking of the opening at Jeypore for Zenana work, Miss Procter writes: "I do hope so very much that some one will be found to come out very soon, so that two ladies can go there as soon as accommodation for them is to be had. I cannot tell you how strongly I felt the urgent need of workers there. Mrs. Husband and I were in a few of the Zenanas.

The late Prime Minister is a friend of Dr. Husband (the Doctor took us to Jeypore), and when visiting him I asked through Dr. Husband if we might see his ladies, which he at once agreed to. Only his wife was there at the time. We were taken upstairs by one of the sons, into a large clean bright hall, open to the sky. Everything was fresh and pretty, though there was no furniture. Rooms opened off this large room, and at one side was a covered part, overlooking the garden, with little shuttered windows, through which, when the shutters are thrown back, the ladies can see what is going on below. We were received here; chairs were placed on a carpet, and the Thakoorani came in with an ayah, who fanned us diligently all the time. I can't tell you how I longed to be able to talk to her. I was so glad Mrs. Husband was there, as she was able to talk; and, just to please her, I sang two English hymns, and then repeated the only Hindi text I could remember, 'Come unto me,' etc. She was very pleasant, and begged us to come back again another day. We went by invitation to visit two ladies who had never before met English ladies. They were the wife and sister of the Hereditary Prime Minister and chief noble in the state of Jeypore. He is most favourably disposed to our religion, and a great friend of the missionaries. It is he who has given the site for the Zenana House, and he says he will be the first to open his house to teachers. He was quite in a little excitement over our visit, and begged us to remember that we were the first Europeans his ladies had seen, so that we must excuse any shyness. The wife was most beautifully dressed; the sister, we think, must be a widow, as she wore no jewellery at all. Both were bright and frank, and talked very freely to Mrs. Husband. We have heard since that they were so pleased to see us, that the wife is most anxious to meet all the ladies of the station. We were in two more of the higher class Zenanas, and we also spent two most pleasant mornings in the poor district of the city. Sometimes, as I could not talk more than just a very little, I sang the Hindi translation of 'One is kind above all others,' and Mr. Traill made it the text of a little talk with them. Everywhere, among rich and poor alike, we were most kindly received, and asked sometimes when ladies were coming to teach them. In one place, among the poor people, they thought us quite curiosities, and laughingly offered me a room on the roof if I would stay all day. I only wish friends at home could for themselves see the field here, and I am sure their appeals for more workers would be still more urgent. For both medical and teaching agents there are endless openings."

## CHINA.

Mr. Spragne, of Kalgan, in North China, says in one of his letters: "I am deeply impressed by the greatly increasing numbers of opium-smokers. I hardly stand up to speak to a crowd, or to a half-dozen, for a few minutes even, without having forced upon my vision one or more far-gone cases, painfully manifest by their wan, colourless faces and glistening eyes and rasping voices, if indeed I am not applied to directly for a medicine that will cure. If the taking of a single pill, and that sugar-coated, would prevent their ever desiring opium again, I guess a good many might be persuaded to take that pill. In every inn, in city or country, one can hardly rest for an hour without seeing one or more lying on the *kong* with his little lamp and opium-pipe. And in going along the streets the smell often comes to us out through the windows. In fact, one travelling here is hardly out of sight or smell of opium-using or opium-users. And while the reputation of the 'Foreigners Opium-cure Medicine Office,' at Kalgan, is spreading rapidly, and many are availing themselves of the benefit of it, and we are constantly hearing good reports from those who have reformed, still I am sorry to say that we also frequently hear of some who, having been cured, have after a while returned to its use. It is a terrible, terrible evil; and it seems to me that it must so impoverish this already poor people as to produce the most serious consequences."

President Angell, of the University of Michigan, lately addressed a meeting at Detroit, U.S., and after mentioning the exceptional opportunities which, as a member of an important diplomatic embassy from the Government of the United States to the Chinese Government, he had for observing the missions of all Churches, and that he spoke as an outsider, he went to say: "It is my conviction that the work of foreign missions is now planted upon so solid a foundation in that hardest of all fields, that there is nothing left but to push on to the glorious end. . . . I never saw a more cheerful set of men and women in the world than the missionaries in China. I do not think they ask you to waste any sympathy on them. Take the climate, for instance, of North China. It is an invigorating climate, and, with care, a very healthy climate. And as to the separation from friends, why

the merchants all over China suffer separation also. The separation from children is one of the hard things, when the time comes to send them home; but really the hardest thing—what I did not know of—something that we cannot appreciate—is what may be called the tremendous pressure of heathen life that bears down upon a man, until it seems to force the very life out of him. It is a matter that needs very carefully to be considered, that the missionaries are not too long confined in interior parts of the empire of China, or of any other heathen land. . . . The opportunities for mission work are simply unlimited. You cannot carry on trade anywhere but at the nineteen open ports; but you can go with the Bible into the interior, and although I think the treaties perhaps do not justify it, yet the Government has permitted us to hold property in the interior for mission purposes. The carrying of the Gospel is infinitely freer than in Spain or Russia, or some parts of Austria. . . . I got letters from inventors, asking if there is a good market for their goods in China. Why, there is no chance there at all. They do not want your clothes-pins, nor your reapers, nor your sewing-machines, nor anything of the sort. Civilization cannot go ahead of Christianity in China. You can never stir them one inch until you can break up their implicit faith in the absolute perfection of the civilization of 3,000 years ago. Christianity must go ahead of steam-engines and reaping-machines in China, if they are to stay there and work out their civilizing mission."

## AFRICA.

In a "Sketch of the Modern Languages of Africa," by Robert Needham Cust, some remarks occur, which we quote with pleasure, as the testimony of a scholar and linguist to the value of missionary labours: "The great propagandists of linguistic knowledge in Africa, as in Asia, America, and Australasia, have been the missionaries of Christ's Kingdom. The motive of their linguistic labour is one far higher than that of the promotion of science. No other motive is conceivable that would induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages, except the one purpose of religious instruction and the wondrous desire to save souls and bring them to salvation. In many languages the Scriptures are the only book, and the scholar would be devoid of all feeling of gratitude if he did not heartily thank the missionary for opening out to him channels of information hopelessly concealed. Men of science risk their lives annually in order to enrich the museums of Europe with specimens of botany or zoology, but, with rare exceptions, they care little for the natives; but the holy men who wrote the grammars and dictionaries laboured until death for the benefit of a thankless people. It has been with feelings of awe and love that I have sorted the manuscripts sent from Germany, on the death of Krapf, Rebman, and Schlenker, touching the leaves with reverence, as the relics of a saint, and the tokens of a saintly life; works commenced, carried on, and ended in prayer; proof-sheets corrected on the eve of the faithful servant being called away to receive his crown of reward. The missionary is the peculiar outcome, the most wondrous development, and the great glory of the nineteenth century. I am not careful as to who reads, or leaves unread, these last lines, which are dictated by a long and tried experience in Asia and a close observation of Africa from a distance, and a conviction that it is well for mankind that, in addition to the sounding of the war-drum, the selfish cry of the merchant, and the lash of the slave-driver, in the midst of colonies, commerce, and war, there should be in every part of the world, specially in the darkest, an honest, unselfish man, representing the highest and most chivalrous form of morality, in regions where it is least practised and most wanted; one who is not afraid to be the champion of the oppressed, the denouncer of the evil custom, the protester against the bad law. And if to some few of these ambassadors of Christ it is given to be great scholars as well as good men, it is well also. I am not unmindful that of all the languages in which Xerxes, King of Persia, issued his letters, to each province in its own language, only those two have survived, and are still living on the lips of men, to which the oracles of God have been committed—Hebrew and Greek. I do not find that any language has ever perished from the great reservoir of human knowledge which has been elevated to the dignity of being the vehicle of divine knowledge, and I drew the attention of my dear and valued friends, the negro scholars on the Niger, to these two facts, in order that if, as true patriots, they desired a prolonged life to the wonderful languages of their country, they should lose no time in committing to them some portion of God's Word, for the very fact of a language being the chosen instrument of conveying divine truth to poor mortal men would confer upon it immortality. 'Nulla dies unquam memori vos eximet ævo.'"

The Rev. Herbert B. Goodenough, of the (American) Zulu Mission, Natal, writes as follows of the Lovedale Missionary Institute: "The educational institution at Lovedale, in British Caffraria, South Africa, connected with the Free Church Mission of Scotland, has, under the singularly wise and able management of the Rev. Dr. James Stewart, become famous. The impression made upon us in our recent visit, and with increasing force every day we stayed, was that Lovedale surpasses even its reputation. The work done is solid and enduring. The spiritual earnestness pervading the workers extends to the students and people, and is very impressive. It was like getting back to Oberlin. The object of this institution is to prepare the youth of both sexes for the various spheres of work and leadership in a civilized and Christian State. It seeks, therefore, to train preachers of the Gospel, teachers of native schools, skilled workmen in the various mechanic arts, as well as to furnish a general education. The work in both departments, male and female, which are carried on separately, is educational and industrial. But the industrial department, although really not the most important, has given the institution its greatest reputation in Africa. Lovedale is known, from the Cape to the Zambesi, and beyond, as the place where they teach 'niggers to work.' To many natives it is attractive as a place to send their boys, mainly because there, even though they do not learn a trade, they are taught to be industrious. The industrial atmosphere is stimulating to boys brought up as these have been. Here are taught the various mechanic arts, as well as general agricultural work. And though great difficulties are encountered from the roughness and ignorance of the boys, these have been mostly overcome by wise and ingenious methods."

In speaking of the Free Church of Scotland missions in Africa, Mr. George Smith says: "The Livingstonia Mission to the Kafir race around Lake Nyassa has nearly completed the ninth year of its existence. Begun in Glasgow by Mr. James Stevenson, Mr. James White, and Dr. Young in this country, and by Dr. Stewart of Lovedale, and Mr. E. D. Young, R.N., on the spot, this most romantic and blessed of modern missions has been conducted since the first year of its pioneering operations by the Rev. Robert Laws, M.B., C.M., of Aberdeen. Soon we expect to welcome him and his wife back, and to hear him tell all over Scotland the marvellous works of God. Of hardly less value to the Mission have been the services of Mr. James Stewart, C.E., who gave up a lucrative career under the Government of India to die for Africa and its people. He opened up 800 miles of waterway from near the mouth of the Zambesi at Quilimane up the Shiré to the head of Lake Nyassa, and brought the very heart of Africa within fifty-five days' post of Edinburgh. He surveyed and constructed the most difficult portion of a road of 220 miles further north to the shores of Lake Tanganyika, on which the steam launch of the London Missionary Society will soon float right to the head waters of the Congo. Never in the whole history of the Church was there such a missionary highway—'Cast ye up, cast ye up, prepare ye the way of the Lord.' James Stewart has left his dust at the side of this highway, as another 'missionary milestone.'"

## PERSIA.

Writing about the work in Teheran among the Armenian women, Mrs. Potter says, in the *Presbyterian Monthly Record* (Philadelphia): "A little incident which occurred one day may serve to show how little heart some of them had in the matter, and how well satisfied they were with their own spiritual condition. We were waiting for the women to assemble, when an old woman came in, who, with her daughter, had repeatedly been invited to the service. After the usual salutations, Sannam inquired for this daughter. Raising her voice to a high tone, the mother burst forth with, 'Why should she come? What shall she come for? Is the lady going to give us money?' (This last word she fairly shouted.) Then turning to me with many gestures, still speaking at the top of her voice, she said, 'Money! money! Give us money; that is what we want. It is the beginning of all things; we cannot have clothes, nor rice, nor anything without money; give us that, lady.' She was told that if she would listen, she would receive something still better than money; but her cry was still the same, and she continued to shout and gesture until the others coming in so took my attention that she was obliged to stop. Now all this was half in jest, but it showed most plainly the woman's real feelings, that money was worth more to her than any teaching; nor could she be convinced that there was anything better to desire, though plainly told that one who was nearing the grave, as she was, should be far more careful for their soul's welfare than for getting money, which she could not take with her.

Also, a poor woman, coming in with tears running down her cheeks, carrying a sick child in her arms, and having left a husband at home crazy with delirium tremens, offered a good opportunity to show her that there are troubles which even money cannot alleviate. But it was all of no effect, for the old woman left the house as soon as she saw me open my Testament."

In the same periodical Mrs. Abbie Bassett writes about the work among the Jewish women in Teheran. She says: "Their ignorance and degradation is very great. It seems strange to them that we can read. They ask us many questions concerning our homes and children. Often, when I returned from the meetings, where I had seen so much dirt and filth, I could not help but compare our pleasant homes with theirs; and how thankful we ought to be that we have been enabled to hear the glad tidings of salvation! They need to be taught of the better life. I hope this winter we may hear many of them inquiring what they shall do to be saved. They manifested a great deal of interest, and were generally regular in attendance, bringing some new one with them nearly every time. They often come up to see me. The meetings were continued until in the summer we were obliged to go to the mountains, on account of heat. They are very desirous that their children should reap the advantages which they perceive follow learning. There is a conflict between their prejudices and superstitions and this earnest desire. The effort to gather the girls for instruction might meet with some opposition, but there is quite a number who seem disposed to resist the bigotry of the many, and would meet such an effort with a ready response."

We take the following extract from a letter in the *Jewish Intelligencer*, written by the Rev. J. Lotka, one of the London Jews' Society's missionaries in Persia: "My visit to Yezd coincided with the Jewish holy season; so on the Day of Atonement I visited their principal synagogues. The following day the Rabbis and many others returned my call, and I availed myself of the opportunity of setting forth Christ as the true High Priest, who has entered the holy of holies, not with the blood of bulls and of goats, but with His own blood, and thus once for all made a full and perfect atonement for the sins of the whole world. All listened with the closest attention and reverence, and the Chief Rabbi himself translated my discourse, which I pronounced in Hebrew and Persian, into the Jewish jargon, that even the most illiterate of his flock might understand it. Of this man I may truly say that he is not far from the kingdom of God. He seemed really glad to converse with me on the mystery of Christ, and anxious to convey my thoughts to any member of his community. It was he who told me that he had held intercourse with our missionaries many years ago, and that a copy of the "Old Paths" he then received from them was still in his possession. He thankfully accepted a New Testament and several tracts, and admonished his people to read carefully the books I offered them. After six days of busy and, I trust, profitable labour, and eight days' journey, I reached Kerman, which I found to be a fine town of some 30,000 inhabitants, beautifully situated at the foot of the Nugat mountains. The Jewish community of Kerman only numbers some thirty families. In the goods of this world they seemed even poorer than their brethren of Yezd; nor were they richer in knowledge. But they were glad to hear the Word of God, and those who could read thankfully accepted the New Testament. The Rabbi had been prepared for my arrival by his brother, the Chief Rabbi of Yezd. He sat with me for hours, listening to the Gospel, humble like a child. He said that he would feel most happy if he could always be with me and publicly share the benefits of my faith. I asked him to turn his eyes from man to God, and to pray for a gracious guidance of the Holy Spirit to lead him into the way of all truth. He begged for several copies of the New Testament for members of his flock, with whom he said he would like to read it, and for Psalters for the children—a request which I readily granted."

## SANDWICH ISLANDS.

We extract the following paragraph from the *Missionary Herald*: "One cannot help being amused at reading a letter of Mr. Moncure D. Conway's, the 'Liberal' preacher of London, describing his experiences at Honolulu, at which port the steamer touched which was carrying him from San Francisco to Australia. The vessel stopped there only over a Sabbath, and the disgust of this traveller at the strictness with which the people kept the day is very great. He expected on landing to witness 'merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of guileless children of the sun;' but his anticipations were rudely destroyed by finding a 'silent city,' 'paralyzed

by piety.' 'Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week.' This traveller found the stores shut, and in a druggist's shop they would not even sell him a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to look upon the people. He was impressed by what he saw there, especially at the Chinese Church, under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But, after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the 'pietistic plague' which prevails on the island. This testimony to the success of Christian efforts in the Hawaiian Islands is undesigned, but not the less valuable."

## MOSKITO COAST.

We extract the following from the accounts of the Moravian Missions: The wonderful work of grace, of which accounts have already appeared in print, continues to spread, and many converts are being added to the Church. That among those affected by the powerful religious movement some should prove to have been subjects of a mere momentary impression, and have returned to their heathenism, can scarcely be wondered at. But it is a matter of surprise that the Nicaraguan authorities, whose territory has been touched by this movement, have in some cases not only placed no hindrance in the way of the visiting missionaries, but given them a hospitable welcome, and rendered material assistance to them. "This is the Lord's doing, and it is marvellous in our eyes." The part of Nicaragua here referred to is chiefly the district south of Cape Gracias a Dios, which was ceded to that State in the year 1860. The people there are Moskito Indians, and have always maintained friendly relations with our people at Ephrata and Bethany, through whose instrumentality they have become acquainted with Christianity and sharers in the present shower of blessings from on high. A new station will be opened as soon as possible in the neighbourhood of these villages, but within the limits of Moskito territory.

# Evangelical Alliance.

## EIGHTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS,

### TO BE HELD IN STOCKHOLM, SWEDEN, AUGUST 30TH TO SEPTEMBER 7TH, 1884.

REFERENCE has already been made in these columns to the next General Conference of the Alliance. These gatherings are usually held every five or six years, and long ago it was felt that one of the Scandinavian countries should be selected for the next meeting. The last was held in 1879, at Bâle, in Switzerland. It has been proposed that the Conference for 1884 should take place at Stockholm, from August 30th to September 7th. Many of the Continental Branches of the Evangelical Alliance have already commenced active preparations. From Germany, Switzerland, and other European countries, as well as from Great Britain, it is expected a large number of members and friends of the Alliance, in addition to selected speakers, will avail themselves of such an opportunity as the Conference will afford for Christian intercourse and mutual counsel. In Norway and Denmark, as well as in Sweden itself, great interest has been awakened with regard to the proposed meeting, and it is anticipated that the assemblage will be a very large one, judging by the fact that about 6,000 persons were present at the Bâle Conference. The United States Branch has promised to send a large representation. The Council of the British Branch have undertaken the responsibility of making the preliminary arrangements, and have issued the following circular:—

The Council of the British Branch of the Evangelical Alliance have great pleasure in notifying to members and Christian friends throughout the country that the Committee of the Swedish Branch have invited the Evangelical Alliance to hold its next International Conference in the city of Stockholm, on August 30th and following days.

This assembly, representing Christians of all the Evangelical Churches of Christendom, has been in contemplation for the past two years, and much united prayer has been offered

to the Great Head of the Church for guidance. The invitation of the Swedish brethren has been cordially accepted by the British and the principal Foreign Branches of the Evangelical Alliance which have been consulted in regard to the proposal.

From the letter of the Stockholm Committee we extract the following paragraph :—

We have not dared, as far as in us lies, to deprive our people of so precious an opportunity of obtaining a fuller enjoyment of the manifold gifts of the Spirit by receiving in our midst such an assembly of members from the different sections of the one Church of Christ, and, therefore, we have heartily and joyfully accepted the proposal. And this we do, notwithstanding the feeling of our own weakness and insufficiency, because we are convinced that, as the cause is the Lord's, He will be with us, and make His strength perfect in our weakness.

The Swedish Branch of the Evangelical Alliance, which, in conformity with most of the other Branches, acknowledges as its foundation the basis adopted at the formation of the Alliance in London, 1846, therefore desires, in the name of the Lord, cordially to invite all Christians of different countries and different Evangelical Churches to the Eighth General Conference of the Evangelical Alliance, to be held in Stockholm (D.V.) from August 30th to September 7th, 1884, heartily welcoming one and all who shall be able to come among us.

The fundamental principles of the Gospel, as set forth in the basis of the Evangelical Alliance, will govern all the proceedings of the Conference.

At the request of the friends in Sweden, and with the concurrence of the various Branches, the onerous task of arranging for, and convening this great assembly of the Lord's people, has been undertaken by the British Branch. The Council earnestly entreat the sympathy and co-operation of all who love the Lord Jesus Christ, and who prayerfully desire a closer union of all true believers, so that the unity of the Body of Christ may be manifested.

The Council trust that there will be a large representation of British Christians at the Conference. The meeting will be held under circumstances of special interest, so far as the religious life of Sweden is concerned, and the arrangement of the programme offers a great variety of subjects, which cannot fail to awaken wide and general sympathy.

The following programme, at present incomplete, will give a general idea of the very important subjects which will be brought before the Conference, and, with God's blessing, it is expected that great and beneficial results to vital religion and practical Christianity will follow, not only to the Scandinavian countries, but to the whole of Christendom and to the world.

## OUTLINE OF PROGRAMME.

SATURDAY, AUGUST 30.—*Evening*—SOCIAL MEETING of Members and Delegates.

SUNDAY, AUGUST 31.—*Morning*—SERMONS in various churches and in several languages. *Evening*—INTRODUCTORY MEETING—Address of Welcome. Christian Salutations by various Foreign Delegates.

MONDAY, SEPTEMBER 1.—*Morning*—GENERAL MEETING—Organization of the Conference, Appointment of Officers, etc. *Reports on the State of Religion:* 1. Sweden and Finland. 2. Denmark and Norway. The language used this morning will be principally Swedish. *Afternoon*—SECTIONAL MEETINGS—English, French, and German. Brief *resumé* of Morning Addresses, by interpretation. *Evening*—PUBLIC MEETING—Popular Addresses on *Christian Life in relation to Domestic and Social Conduct.* At all the Evening Meetings the Addresses by Foreigners will be interpreted into Swedish.

TUESDAY, SEPTEMBER 2.—*Morning*—GENERAL MEETING—*Reports on the State of Religion:* 1. Germany. 2. France and Switzerland. 3. United States of America, and other countries. *Afternoon*—SECTIONAL MEETINGS: Swedish, English (and perhaps others). Brief *resumé* of some of the Morning Addresses, by interpretation. *Evening*—PUBLIC MEETING—Popular Addresses: 1. The Evangelical Alliance: its influence in promoting Christian union and religious liberty. 2. The Hindrances to real Christian Union.

WEDNESDAY, SEPTEMBER 3.—*Morning*—GENERAL MEETING. Subjects: 1. The Religious Indifference existing among various classes, and the best means of meeting it. 2. The Lord's-day, its place and power. 3. Sunday-school Work. *Afternoon*—This afternoon there will probably be an out-door gathering a few miles from Stockholm. *Evening*—SERMONS in several churches and in various languages.

THURSDAY, SEPTEMBER 4.—*Morning*—GENERAL MEETING. Subjects: 1. The Divinity and Atoning Work of our Lord essential to Christian Faith. 2. Modern Unbelief, and the best methods of counteracting it. 3. The Harmony of Science and Revelation. *Afternoon*—SECTIONAL MEETINGS in two or three languages. Brief *resumé* of Morning Addresses, by interpretation. *Evening*—PUBLIC MEETING—Popular Addresses on the first subject of the Morning, and also on *Christian Courage and Consistency in Daily Life.*

FRIDAY, SEPTEMBER 5.—*Morning*—GENERAL MEETING. Subjects: *Christianity and Philanthropy:* 1. Intemperance. 2. The duty of liberal giving in support of work for the Lord. 3. Christian Responsibility in regard to prevailing Immorality. *Afternoon*—(Probably a visit to the Missionary Institution near Stockholm.) *Evening.*—PUBLIC MEETING—Popular Addresses on the subjects of the morning.

SATURDAY, SEPTEMBER 6.—*Morning*—GENERAL MEETING. Subjects: *The Foreign Work of the Christian Church*: 1. Missions among the Heathen. 2. Missions to the Jews. 3. The Supply and Circulation of God's Word, a Basis for Christian Co-operation. *Afternoon*—(No meeting.) *Evening*—FINAL PUBLIC MEETING—Popular Address on *Christian Life and Brotherly Love*.

SUNDAY, SEPTEMBER 7.—SERMONS in various churches and in several languages.

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NOTE.

Each morning (commencing with Sunday, August 31) there will be Prayer-meetings from 7.30 to 8.30, in the Swedish and other languages.

## GENERAL ARRANGEMENTS.

It is intended to form a Special Committee in Stockholm for local arrangements in connexion with the Conference.

In the matter of hospitality, the number of homes available for the reception of guests is limited, and as many visitors are expected from various countries, as well as from all parts of Scandinavia, provision will be made in the first instance for delegates appointed to take part in the proceedings, and then, as far as possible, for other members and friends of the Alliance. Arrangements will, however, be made for hotel accommodation at moderate charges.

In regard to travelling, negotiations are being carried on with a view to secure reduced fares, and it is fully expected that the return journey may be accomplished for about £10 10s. first class, £8 8s. second class. The General Director of State Railways in Sweden has kindly offered to members of the Conference return journey tickets at single fares over all the State lines.

## EXPENSES OF THE CONFERENCE.

It will be understood by all who consider the project, that large expenses will be incurred in gathering together the speakers from various countries, in printing and advertising, and in many other ways. The Council therefore appeal with confidence to the whole Christian community to come to their assistance in carrying out a Conference which will be a most valuable protest against infidelity and the serious errors that are so rife, and, at the same time, it is hoped, prove of vital importance in upholding and advancing evangelical religion, to the glory of God our Saviour.

It is calculated that at least £1,000 will be required to meet the expenditure. Contributions by cheque or post-office order, or in any other form, will be thankfully received by the Treasurer or the Secretaries.

The Council close their address with words quoted from the Swedish Invitation :—

"Finally, dear brethren, entreat the Lord for us, from whom all good and perfect gifts come' that He may strengthen and establish us in His grace, and revive His work among us. Unite also your prayers with ours, that He may pour out His blessing and His Spirit on the proposed Conference, that the powers of sin, infidelity, and schism may by it receive a check, and the scattered sheep, to the glory of His name, be brought nearer the day when there shall be one flock and one shepherd."

ALLIANCE HOUSE,
7, Adam Street, Strand, London.

[Signed on behalf of the Council.]

It is very desirable that those who may intend to visit Stockholm on the occasion, should communicate, as early as possible, with the Secretaries, 7, Adam Street, Strand, W.C.

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## CONVERSAZIONE AT THE MANSION HOUSE.

The Council have received with much pleasure an intimation from the Right Hon. the Lord Mayor of his readiness to convene a meeting of the members and friends of the Evangelical Alliance. The invitation has been gratefully accepted, and the Annual Conversazione will, accordingly, be held at the Mansion House, on Tuesday evening, May 20th. As a member of the Council of the Alliance, Mr. Alderman Fowler, M.P., has always evinced a warm interest in its principles and work. The Alliance, whilst seeking to maintain in their integrity the fundamental truths of the Gospel, at the same time strives to promote brotherly love and union among all who love our Lord Jesus Christ in sincerity. It is anticipated that a large gathering of the Lord's people, with representative brethren from several of the Foreign Branches, will assemble; and the Council invite their Christian friends to unite with them in earnestly supplicating the Lord for His presence and blessing. Further information will be duly announced, but this early notice is given in order to enable foreign brethren who intend to visit London for the May meetings to make arrangements to be present at the Alliance Conversazione.

## PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, February 14; the Hon. and Rev. E. V. Bligh presiding. The Chairman read a passage of Scripture, and prayer was offered by the Rev. Dr. Gritton.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Stanley, Hyde Park.
Mrs. Seton-Karr, Hyde Park.
Rev. R. W. Odell, Hyde Park.
Mrs. Pattenden, Isleworth.
Miss Wilkinson, Isleworth.
Rev. Jas. Cohen, Hounslow.
Mrs. Cohen, Hounslow.
Mrs. M. Davies, Hounslow.
Miss Lamb, Hounslow.
Mrs. Whiting, Hounslow.
Major Thompson, Hounslow.
Mrs. Thompson, Hounslow.
D. S. Recknell, Esq., Hounslow.
W. Minifie, Esq., Hounslow.
Mrs. Minifie, Hounslow.
Mrs. Salmon, Hounslow.
Mrs. Keable, New Malden.
Mrs. Barrup, Surbiton.
Mrs. S. Newton, Surbiton.
H. J. Legge, Esq., Surbiton.
W. Walter, Esq., Surbiton.
Mrs. Pern, Surbiton.
Mrs. Jackson, Surbiton.
Miss Walter, Surbiton.
Miss Wetherèd, Surbiton.
Miss Green, Huddersfield.
Captain Palmer, R.N., Bath.
Rev. E. Wemyss Whittaker, Bath.
Rev. R. S. Washer, Bath.
Colonel E. Purvis, Bath.
Captain Harrington, R.N., Bath.
Rev. G. Henning, Bath.
Rev. T. C. Wilson, Torquay.
Rev. W. Sawyer, Torquay.
Rev. G. B. Johnson, Torquay.
Rev. E. Edwards, Torquay.
J. D. Brash, Esq., Torquay.
Rev. F. Stewart Sandeman, Southampton.
Colonel W. Graydon, Southampton.
Rev. M. C. Proby, Southampton.
Mrs. Bonar, Southampton.
J. McLachlan, Esq., Southampton.
Rev. E. J. Boon, Southampton.
Rev. H. Earl, Southampton.
Major Douglas, Southampton.
J. J. Burnett, Esq., Southampton.
Rev. J. Kelly, Southampton.
Mrs. Horsey, Southampton.
W. Tawell, Esq., Southampton.
W. Knight, Esq., Southampton.
Mr. Smith, Southampton.
Miss Turner Irton, Southampton.
A. S. Lamb, Esq., London.
Rev. C. S. Sargisson, Bedford.
Rev. George Sargeant, Bedford.
Mrs. Wm. Hall Noble, Ireland.
J. H. Braddon, Esq., India.
Captain Cottam, Winchester.
Miss Whitear, Winchester.
Miss Warner, Winchester.
Rev. Angus McKenzie, Balallan, N.B.

### PERSECUTIONS IN RUSSIA.

Communications were read from St. Petersburg, showing that, since the last meeting of this Council, further persecutions had taken place in Russia, and a Mr. Almanofsky had been arrested and imprisoned for distributing copies of the New Testament and religious tracts. In one communication it was stated that Mr. Almanofsky would have no trial, as this is what is called an administrative question; but in a later communication the hope was expressed that in a few days Mr. Almanofsky would be released, and therefore it would not be necessary for the Council to take any action in the matter, at least for the present.

### SCANDINAVIAN CONFERENCE.

In regard to the Stockholm Conference, the Secretaries reported that the Special Committee were making arrangements to carry out the decision of the Council arrived at at last meeting. Various communications from Sweden and other countries were submitted.

### CONVERSAZIONE AT THE MANSION HOUSE.

The Secretary reported that the Right Hon. the Lord Mayor, Mr. Alderman Fowler, M.P., for many years a member of this Council, had intimated his willingness to invite members and friends of the Alliance to a Conversazione at the Mansion House on Tuesday evening, May 20. The Council received this communication with much gratification, and desired that their cordial thanks be conveyed to the Lord Mayor for his kind invitation.

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## DEPUTATION WORK.

At the meeting of Council on February 14, Lieut.-General Field, C.B., reported his having visited Hounslow on January 17, and Surbiton on the 24th. At the former place Mr. and Mrs. Minifie, and at the latter Dr. and Mrs. Jackson kindly convened drawing-room meetings, at which he gave addresses on the principles and operations of the Evangelical Alliance. The meetings were well attended, much interest was expressed in the reports given, and many desired to become members of the society.

On January 29, Mrs. Seton-Karr, 30, Lancaster Gate, gathered friends together in her drawing-room to hear an address by General Field; and on February 5 and 6 he visited Southampton and Winchester. Major-General and Mrs. Godby, at Shirley, very kindly

convened a drawing-room meeting, which was largely attended. Little or nothing regarding the work of the Alliance had been previously known, and the address was listened to with close attention and interest. In the evening, at the house of Mr. and Mrs. Oke, Cumberland Place, a conference of gentlemen was held to consider what could be done to increase an interest in the Evangelical Alliance at Southampton. Lieut.-General Field gave an address, and a protracted conference followed it; all present unanimously expressed their warm interest in the work, and their desire to help it forward, and those who were not members gave their names to join the society.

On February 6, at Winchester, a public meeting was held in the Mission Hall, which the Rev. Baring Gould had kindly lent for the occasion. Captain Cottam, R.N, presided, and although the attendance was not large, yet it was felt that a cordial interest had been awakened in the minds of friends who had previously been ignorant of the Alliance and its work. In the evening, a second meeting was held in the Soldiers' Home, with a large attendance of soldiers and others. The address was partly on the subject of the Evangelical Alliance, and partly evangelistic.

At Hounslow, at the request of the Rev. James Cohen, General Field gave a Gospel address to about 300 poor people; and at Surbiton also, in the evening, he addressed a meeting of young women.

Mr. Arnold reported that he had visited Guernsey from the 5th to the 13th of February. In this island there has been, from the formation of the Alliance, a number of warm friends of the cause. Many, however, of the older members have recently been removed by death; and it was earnestly desired that the visit of the Secretary might, by God's blessing, result in a revival of interest and an accession of new members. To this end, the cordial and hearty efforts of the local Treasurer and Secretary, Mr. Thos. de Mouilpied and the Rev. H. Millican, largely contributed, and it was with thankfulness to God that the friends in Guernsey found their hopes fully realized. The branch in Guernsey is subdivided into local associations for each of the parishes, and it had been arranged that public meetings should be held as follows: at St. André, St. Martin, St. Peter Port, Capelles, St. Sauveur, Castel, St. Pierre du Bois, and Valle.

In connexion with the public meetings in each parish, private gatherings were kindly convened in the homes of the following friends: Mr. and Mrs. De Garis, Mr. and Mrs. D. Tardif, Mr. and Mrs. Jas. Le Page, Mr. and Mrs. Bourgaize, Mr. and Mrs. Ogier, Mr. de Mouilpied, and Mrs. Thos. Guilbert; and by this means a deeper interest was awakened in the details of the work of the Alliance.

Among the ministers who took part in the various proceedings were the following: Revs. R. Brown, W. Harris, H. Millican, J. H. Shilson, Thos. Stoneley, and J. Thomson; also MM. les Pasteurs D. Le Cheminant, J. H. Gray, and G. Nicolle.

The meetings were well attended, and the several addresses of the Deputation on the principles and work of the Alliance evidently awakened much interest. While the older members and friends expressed their renewed attachment to the society, many new members were enrolled, by the Committee in Guernsey, as the result of the meetings.

In addition to the addresses referred to above, Mr. Arnold was invited by the Rev. J. Thomson and the Rev. H. Millican to occupy the pulpits of the Congregational and the Presbyterian churches on the Lord's-day.

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## THE WEEK OF UNIVERSAL PRAYER IN FOREIGN LANDS.

MANY communications have been received, giving deeply interesting accounts of the observance of the Week of Prayer in various parts of the world, and from some we give the following extracts:—

ATHENS.—The Secretary of the Greek Branch writes; "We take pleasure in informing you that the Week of Prayer was held, as usual, conjointly in both the Baptist and the Presbyterian places of worship, and that the attendance of outsiders, no less than that of the Church-people, was very good, and the attention excellent. In one of the meetings, especially, a young theological student of the Greek Church got up, and made a few remarks on the unity of the Church of Christ. He considered the Catholic Church as arrogant and schismatic, but spoke more kindly of the Protestant. He declared the Greek Church to be the only pure and orthodox one, and expressed his hope that all the Christian Churches will one day unite, and form one great Catholic and Apostolic Church. He then offered a short prayer in the name of Christ, and sat down. Of course, he was answered by one

of the brethren, and shown that it is the unity of love and spirit which makes the Church of Christ, and not conformity to external rites and ceremonies. The collection in both places amounted to £2 11s., which were remitted to you."

CANNES.—The Rev. Wm. Arthur writes: "The Week of Prayer was observed here this year, as it seemed to me, with increased interest, and certainly with many tokens and feelings of good hope. I attended meetings in the two French churches, as well as in the Scotch church, and in the German one. Whether in our language or in that of the place, the spirit of prayer was granted to those who took part in the meetings, and the representation of different churches was good. In the French language, brethren of different names took part; and in the English, brethren belonging to all the leading denominations, including the chaplain of one of the Anglican Churches and the minister of the Scotch Church. Prayer for the success of evangelistic work, both in the town itself and in the whole earth, seemed to me to be more fervent and more inspired by expecting faith than in former times. I trust that your news from all quarters is good, and that everything will favour the success of the expected Conference in Sweden."

AINTAB, TURKEY.—The Rev. Dr. Trowbridge writes from the Central Turkey College: "The meetings here during the Week of Prayer have been very largely attended. There are three Protestant churches here; in the first and third the gatherings were at 6 A.M., before sunrise, and at the second church at 4 P.M. The congregations were as large at all of these meetings as on the Sabbath, and the interest was deep. We have never had more spirited meetings. Your programme was followed strictly; I enclose an Armeno-Turkish copy. The College is going on well; ninety-four young men in attendance."

SWITZERLAND.—At Geneva, the Week of Prayer was observed by a noon-day meeting. Three large evening meetings were also held; the first was devoted to the subject of prayer; the second to the observance of the Sabbath, and to temperance and social questions; and the third to the Young Men's Christian Association, and all work concerning childhood and youth. The reunions were closed on Sunday evening by a united celebration of the Lord's Supper. At Lausanne, also, the interest was great enough to fill two places of worship at the same time, some being present who are not usually seen at prayer-meetings, especially from among the poorer classes.—*Journal Religieux.* The *Evan. Kirch. Anzeiger* says the Alliance prayer-meetings were attended by extraordinarily large numbers. In twenty-four meetings an average of 400 at each place was counted.

NEUCHATEL.—M. le Pasteur Petitpierre writes on behalf of the Neuchatel Committee: "We can praise God that the prayer-meetings have been attended this year by larger gatherings of people than in preceding years. On the Tuesday there were between 1,200 and 1,500 people present, who had not come in the preceding years. Many brethren prayed, and all the supplications were marked with great earnestness and fervour. The news received from the canton is equally gratifying. Le Chaux-de-Fonds, Loch, and Fleurier, the three largest places in the canton, have had numerous and blessed prayer-meetings. Besides, in more than twenty villages meetings were held under the presidency of the Evangelical pastors. Indeed, we may say that the whole canton of Neuchâtel has been, as it were, covered with prayer-meetings. We may, then, depending upon the faithfulness of Him who says, 'Ask, and ye shall receive,' expect that great blessings will soon be bestowed upon all nations, peoples, languages, and tribes of the earth. We wish, then, to continue with fresh courage and new zeal our part in the work which you have undertaken for so many years."

GRAZ, AUSTRIA.—A correspondent writes: "As in the September number of *Evangelical Christendom* the wish is expressed to know of all foreign places in which the Week of Prayer was observed, I thought you would be glad to know that we were permitted to close this year here in Graz. Last year we kept it in our own tiny circle, so as to be in communion with God's children through the world; but this year the Baptist congregation at the other end of the town joined with ours, and we held alternate combined meetings every night, taking the German programme (Baron G. of Gernsbach) for our guide. We spent a very blessed time—many joining in the petitions—and have faith that a rich blessing will be granted by our covenant God, on whose promises we rely."

NEW YORK.—The New York *Observer* gives the following report of meetings:—"*Prayer and the Evangelical Alliance.*—The Week of Prayer in this city was not publicly enjoyed by as many as it would have

been had the weather been more favourable. But there were more meetings than usual, all parts of the city being grouped according to locality in convenient churches. We hear from these several centres that the assemblies were deeply interesting, the spirit of prayer pervasive and manifest, and in some places peculiarly fervent. The closing meeting in St. Paul's M.E. Church was largely attended on Sabbath evening last. The Hon. John Hay, President of the Evangelical Alliance, presided, and made a very happy address. He defined the two grand purposes of the Alliance to be the illustration of Christian unity and the defence of religious liberty; and referring to the great Conference in this city in 1873, he cited striking passages from the memorable addresses of Dr. Wm. Adams and Dr. Muhlenberg, and the words of these now glorified examples of the spirit and power of the Alliance were listened to with profound attention. He also made appropriate reference to his predecessor, the Hon. Wm. E. Dodge, who presided at this meeting of last year, and is now at rest. Addresses of remarkable interest and vigour were then delivered by the Rev. Dr. Samson, of the Baptist Church; Rev. Dr. Alexander, the newly-settled pastor of the University Place Church, succeeding Dr. R. R. Booth; and by the Rev. Dr. Day, pastor of the Methodist Church in which this meeting was held. Each address was spirited, impressive, very intelligent, and fitted to promote the objects of the Alliance. The music by the choir was admirably rendered, and the devotional services were conducted by the Secretaries, Drs. Schaff and S. I. Prime. Thus the Week of Prayer was concluded in this city, and we trust that its spiritual influence will be permanent. From other places we are hearing of the lively interest of the week, and our impression is that it was more generally observed than in years past."

"*Daily Prayer Meeting.*—The Week of Prayer was well observed at the noon meeting. The topics for each day were read and remembered; while hymns, prayers, and remarks were, as a rule, very much in keeping therewith. On Monday, praise and thanksgiving were abundant. "Thanks for mercies past receive" were sung, and many happy hearts poured forth their testimonies of gratitude to Him "from whom all blessings flow." Several expressed their gratefulness to God for having lifted them out of the darkness and death in which by nature and by wicked works they lay so long. On Tuesday came confession of sin, both national and individual. It was while Daniel was praying and confessing his sin and the sins of his people Israel that the heavenly messenger came to him, and in our hour of confession and supplication the presence of the Holy Spirit was enjoyed. Prayer for the convicting power of the Spirit was offered. The requests received presented the cases of many apparently hardened and indifferent in their transgressions, and for their awakening the divine intervention was earnestly sought. On Wednesday, families and schools were remembered before God. Among the requests of that day was one from a young ladies' seminary on the Pacific Coast. The tutors desire God's blessing for themselves and for those who are committed to their charge at an age when such lasting impressions for good or evil are invariably made. There were many requests from Sunday-school teachers, too, whose hearts are laden with the burden of perishing souls. One friend rejoiced that there were signs of interest in his class. He teaches a small number of boys in a mission school, and some time since asked that they might be remembered in prayer. Two of the boys recently rose in a prayer-meeting to ask prayer for themselves. They desired to find the way of life. Their teacher was greatly cheered by this intimation that the Lord was working upon the hearts of some of the members of his class. On Thursday, the Church of Christ was laid upon the heart of her Lord in earnest entreaty for her purity and peace, for her welfare and progress. On Friday, intercession was made for the nations, that the fear of God might so abound as to insure His favour; whilst Saturday was devoted to prayer for missions. It was just the plea, "Thy kingdom come," amplified. The services were stirring and refreshing, the exercises being fervent, earnest, and solemn. A young brother said that he desired to make mention of the goodness of the Lord. Seven months ago he asked the friends to pray that God's blessing might rest upon himself and others, as they sought to do some mission work in a tenement house in Brooklyn. The house was notorious for the rough nature of its inmates, who numbered forty-two in all. Moreover, they were all Roman Catholics, who, while not attending church, bristled with prejudices against anything in the way of Protestant endeavours to present the truth. Yet good has been done in this tenement house. A mission prayer-meeting has been established, and is held regularly one evening

of the week. The children in the house, ignorant and wild before, have been led to the Sabbath-school, and in some instances to day-school, and a hold seems to have been gotten upon them. Two of the inmates of the house profess to have found a Saviour in Christ since the work commenced, and there is a deep interest manifested by others. A request for prayer was received from a pastor on Long Island. His congregations have been growing numerically of late, but he has not recently been cheered by the birth of souls, and he asks prayer that the Lord may quicken believers and arouse the careless. Several times in years gone by has this pastor asked prayer for this same church, and invariably soon after has come the glad news of a season of spiritual refreshing enjoyed by God's people, and of the ingathering of souls."

GENADENDAL, SOUTH AFRICA.—"I desire to express to you my best thanks for the regular sending of the *Evangelical Christendom*, which I read with interest. Of late, I have been especially interested in the account of the Luther Commemoration. The lively interest of English Christians of all churches and denominations in the work of Luther which I find expressed in the account of this Commemoration, and more especially in the telegram to the Emperor William and in the addresses of salutation sent to Germany, is, I rejoice to think, in great measure the work of the Evangelical Alliance. As usual every year, we had the invitation for the Week of Prayer in hand early, translated it into Dutch, and published it in our little periodical, *De Bode*, and arranged for the daily meetings in our old church, the first built in this colony for the aborigines. There is no doubt that, this year, these eight meetings were especially visited by the Lord's blessing, for nothing else could account for the daily increase of the attendance. The grand topics were treated in close connexion with the Scripture passages given, and with considerable devotion and enthusiasm, by the missionaries. Prayers were offered up at the commencement and close of each meeting. That the spirit of united prayer is greatly animated by the annual return of the Week of Prayer is proved by the fact that many Christian natives of our congregation unite in prayer, Scripture reading, and song every Lord's-day in several places, often in the open air. This, surely, is the case in many parts of the world—and will be so—by the Lord's blessing, again this year."

CALCUTTA.—The Week of Prayer was observed in Calcutta, and much interest has been shown in the visit and addresses of the venerable George Müller. Though we are far away from what we are accustomed to think and speak of as the "home lands," we are nearer the rising sun; and it is often a pleasing reflection with us that the Christians residing in these Eastern latitudes are the first to see the King, and to bring to Him the tribute of praise and thanksgiving, when He comes forth with every new day to bless His people with peace. During the Week of Prayer meetings were held, as in previous years, in two places at the same hour—the Free Church of Scotland (Presbyterian), and in a room adjoining the old Mission Church (Episcopal). The hour of meeting was 7.30 A.M., and the attendance was encouragingly large at both places. The unity of spirit and the deep-toned earnestness which characterized the services throughout the week, were evidence of present blessing and the earnest of more to follow. Members of all the Evangelical churches forget their differences as they gathered together in the name of their common Lord and Master. Christian laymen as well as missionaries and ministers presided by turns, and the Spirit of grace and supplication was poured out in large measure. It was a time of refreshing to all who attended the meetings, and the general feeling among the people was well expressed by one earnest Christian worker who had recently arrived from England, when, at the close of the last meeting of the series, she said, "I am sorry this week has come to an end; it has been such a happy time." Among the native Christians also there is a growing desire to take advantage of such unions for prayer; and in Calcutta this season the Bengali Christians have had some precious meetings and conferences.—(Extract from a Letter to the *Christian*.)

NORTH CAROLINA.—The Week of Prayer was observed in New Berne, under the auspices of the Branch Evangelical Alliance, by union services held in the Presbyterian and Methodist churches. The concluding services were held in the latter church, the sermon being preached by the Rev. W. H. Milburn, D.D., "the blind man eloquent." There were at least a thousand people present. The topics of prayer were those recommended by the General Alliance, as published in the *New York Observer*. The services throughout the week were very interesting, notwithstanding the extreme cold and the inclement weather for this latitude, and were well attended, a number of lay

members taking part. We hope that great good will result from these meetings, that the Church will be refreshed, and many rally round the cross to "lock shields" and become more than conquerors through His love.

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## DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND, March 17, 1884.

The following invitation has been issued by the Council of the Irish Branch of the Alliance :—

*To the Christian People of these and other Lands.*

Dear Brethren,—We again invite you to set apart Monday, the 17th day of March next (St. Patrick's Day), as a day of special and united prayer for Ireland.

For several years the Council have felt it to be their duty to invite the Christian people of these and other lands to unite on this occasion in special prayer for this country. We have been encouraged, even in the darkest hour of its sins and sorrows, by the assurance that God is the Hearer of Prayer; and in the special manner in which our country has been laid upon the hearts of so many, we have had an earnest of blessings to come.

While there is still so much, alas! in the moral and social condition of our country to cause anxious solicitude to all who are interested in its welfare, there are hopeful and encouraging signs. The agitations of previous years have been abated, crime has sensibly diminished, the authority of the law has been vindicated, and an outward calm, to which the land has been for many years a stranger, prevails.

We are called upon to render special thanks to God for the remarkable blessing attending the labours of our brethren from America, in the south of Ireland, during the closing months of last year. Most of the important cities and towns in that district of the country were visited, and in the course of a mission extending over three months, thousands of our fellow-countrymen of all ranks and classes heard the Gospel earnestly and faithfully proclaimed, many of whom might not otherwise have had an opportunity of hearing it from human lips.

In the numbers attending, in the peace and quietness which, with a single exception, prevailed throughout, in the harmony with which ministers and members of all Evangelical Churches co-operated in the movement, and, above all, in the blessing which accompanied the labours of these devoted servants of Christ, we may see an answer to the many prayers which have, from time to time, been offered up in behalf of Ireland.

Nor can we fail to give thanks to Almighty God for the many faithful labourers in all Churches who are endeavouring to make known the glad tidings of salvation. We are sure that the seed sown shall not return void, and that the bread cast upon the waters shall be found even though it be after many days.

Let us be encouraged to pray for still greater blessings. The difficulties in the way of the Gospel are insurmountable by human effort, but in the weakness of the instrument the power of God is magnified. Let this Day of Prayer for Ireland find us again united in earnest supplication that the obstacles to the evangelization of this country may be removed, that the blessing of God may abundantly rest upon the labours of His servants, and that the people may be speedily brought out into the light and liberty of the Gospel.

[Signed on behalf of the Council.]

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## CHARITY OUT OF A PURE HEART.

At the last Quarterly Meeting for Spiritual Edification, the Rev. E. W. Moore, of Brunswick Chapel, introduced the subject for meditation (1 Tim. i. 5) by a short address, from which the following extract is made :—

A question frequently asked of us at meetings convened for the deepening of spiritual life is, "What is the precise end or aim you have in such meetings as these, and what is the particular blessing you desire to urge upon the acceptance of God's children?" Many answers may be given to the inquiry, but not the least important is furnished by the words of St. Paul in the verse before us. The end before us in these meetings is the end proposed by God's commands to us, even "love out of a clean heart." Let us occupy ourselves first for a few moments with the grace which here is set before us—Love. Who can read the New Testament and not perceive that the sum and substance of all its teaching is comprised in Love? "All the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbour as thyself'" (Gal. v. 14). You remember the story told of the Apostle John, how in extreme old age he was carried into the church by his disciples to preach, and was wont day after day to stretch

forth his hands and say, ["Little children, love one another," until at last his hearers grew weary and asked him if he would not vary his exhortation; but the old man's answer was, "I will, my children, when I see you practise this." It is as much needed in our own day as ever it was in John's, this preaching of Love. Look abroad into the world and see its sufferings, its miseries, its sins. Look into the professing Church and see the controversies, the dissensions, the strifes. Above all, look into your own hearts and see the envies, the jealousies, the bitternesses, the discontent, the secret heart-gnawings, which find lodgment there, and answer if there be not need of Love. To what can all these evils be traced, what is the bitter root from which they spring? Are they not all to be ascribed to one and the same cause, to self, to selfishness, as opposed to love? Rightly viewed, all sin is selfishness, all righteousness is love; and it was to recall us from this unrighteous, selfish life that Jesus lived and died. However little men may recognize it, the self-life is a hateful life. What a description does Paul give of it: "We ourselves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus iii. 3)! In contrast to all this is the picture of HEAVENLY LOVE. Paul has drawn her portrait for us (1 Cor. xiii.). There you may behold her, mark some of her features.

Love *stoops*. There is no pride in Love; she vaunteth not herself, is not puffed up; she is not occupied with herself—no, not with her humility. How wonderful is the humility of Jesus! It is so profound that its measure can never be approached, but it is so natural to Him that the attention is not arrested by it: the companion of the mean and poor, the friend of publicans and sinners, outcast and despised. The Lord of life and glory never once allowed those with whom He mingled to feel that He was condescending to them. His humility was so complete that all consciousness of it was gone. This teaches us what humility really is:

> "It is so frail, so delicate a thing;
> 'Tis gone, if it but look upon itself."

He alone is humble who has lost sight of good and bad self alike, and now lives only in the sweetness of his Lord. Again, Love *sacrifices*. What a sacrifice of love was that which Abraham offered on Mount Moriah! Called to choose between the very nearest and dearest of earthly objects, and allegiance to his God, he proved his love by sacrificing his Isaac. What a test of love is here! What are we sacrificing for Jesus? Can we in truth say, "Whom have I in heaven but Thee; and there is none upon earth I desire in comparison of Thee"?

When the claims of Jesus clash with interests which we hold dear, when to follow Him may entail upon us suffering and loss, what then has been our course? Have we laid all upon the altar and continued faithful to our trust? Notice again: Love *serves*. "My little children," writes the Apostle of love, "let us not love in word, neither in tongue, but in deed and in truth." Love is not a sentimental feeling which never finds expression in deed; nay, love, if it be real, must find scope in action. What a spectacle of practical Christian love did the Church at Pentecost present! "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." That state of things, you say, cannot be reproduced to-day. Granted that in its entirety it is not to be expected; but why does it seem so hopeless? Is it not because the spirit of Love to so large a degree is absent? Is it not because the spirit of self-sacrificial love, the Pentecostal love, which cleansed those early Christians' hearts from the dross of selfishness and sin, is so seldom experienced? Then all the disciples were together, all minor barriers were lost sight of; the Church of God was one family, in which the strong defended the weak, and the rich supplied the poor. Such a sight the world had never seen; no wonder they exclaimed, "See how these Christians love one another!" Mark, there was no compulsion. "Whiles it [the property] remained," said Peter to Ananias, "was it not thine own? and after it was sold, was it not in thine own power?" (Acts v. 4.) Christianity is not Communism. The difference between the two has been aptly stated thus: "Communism says, 'All thine is mine;' but Christianity says, 'All mine is thine.'" The first is robbery, the second is love. Is our love practical? God help us to ask and to receive that downcoming Pentecostal fire which alone can make it so. Finally, Love *suffers*. Read the record: "Charity suffereth long, and is kind—is not provoked." The word "easily" in the A.V. should not be there; whence it comes, says Dr. Vaughan, "I know not." "Christian love beareth *all* things, believeth all things, hopeth all things, endureth *all* things." Oh, these "alls"! Do they not search you out, my brother? How much can you bear for Jesus? Can you bear to be slighted, can you bear to be despised, to be looked upon with just a breath of suspicion, to have your motives travestied or maligned? Test your progress in heavenly things by your power to bear trials such as these, and other trials often important too. The little frets, the skin-deep worries, the petty crosses of your daily path—these are enough to try the reality of your love. I have said enough to show the necessity of love; it is the queen of graces. If it be wanting, all else is nothing worth. It is necessary *for our happiness*. We have seen that all the miseries in the world can be traced to the want of it. It is necessary *for our holiness*; it is, as our text instructs us, the very end and goal of all obedience. It makes us partakers of God's holiness (Heb. xii. 10), of the divine nature (2 Pet. i. 4); for "love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is Love" (1 John iv. 7, 8). To be holy is to dwell in God, and God in us; and to dwell in God is to dwell in love, "for he that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16). It is necessary *as a testimony to the world*. "By this shall all men know that ye are my disciples," said the Master, "if ye have love one to another" (John xiii. 35). It was this oneness of spirit that amazed the infidel and pagan world in ancient days. In proportion as it is exhibited, it will astound and convince the gainsayers in our own. Thank God that some glimpses of it are still to be seen. The Lord hasten the

time when it shall be not the exception, but the rule. Much more I should like to say of the blessedness of love; but I must hasten on to note (2) the condition of soul in which it alone can be exercised. This love must flow out of a pure or, as elsewhere the same word is translated, a *clean heart*. Ah! I think I hear some one say, that is rather a dangerous expression, Paul; better modify that a little. Love out of a clean heart! No such experience is possible here. Do not let us be too hasty. God means something by it, we may be very sure, or we should not find it in the apostolic word. May it not be better to lay aside controversy and ask Him what His meaning is? Certain it is that love cannot flow out of an uncleansed heart, in which evil passions rage, and envies and jealousies and uncleanness find their nest. Something must be done in us as well as for us before heavenly love can flow from such hearts as these. Blessed be God, He has a special blessing for the pure. "Blessed are the pure in heart, for they shall see God." Their vision depends upon their purity. We see only what we are like. He undertakes to do it. For this purpose the Son of God was manifested, that He might destroy (λύσῃ) the works of the devil; and He is ready to destroy them by His sudden manifestation in your hearts. The prophecy of Malachi, fulfilled on the day of Pentecost, shall receive its personal fulfilment in your soul. "The Lord, whom ye seek, shall suddenly come to His temple." Let Him come who is "a consuming fire." He shall consume the filthiness out of you with the fire of His love. It is His presence that is salvation; it is His abiding within that shall cleanse and keep you clean. That shall give you a heavenly atmosphere within, in spite of all the rage of earth and hell without, and shall enable you to glorify your God by a life of love.

"Jesus, Thine all-victorious love
Shed in my heart abroad,
So shall my soul no longer rove,
Rooted and fixed in God.

"Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy life in every part,
And new create the whole."

## PARENTS' PRAYER-MEETING.

It does not seem to be generally known that, under the auspices of the Evangelical Alliance, a Parents' Prayer-meeting is held on the first Tuesday in each month throughout the year, in Exeter Hall, at 11.30 A.M.

The object in view is to unite in earnest supplication for the children of Christian parents. It is proposed also to hold quarterly meetings in Steinway Hall for the same purpose; and on March 7, at 11.30 A.M., the first meeting will be held, under the presidency of the Rev. Nevile Sherbrooke. All who desire the spiritual welfare of their children are invited to attend the meetings.

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